THE ROLE *Of The* MARONITES IN THE RETURN *Of The* ORIENTAL CHURCHES

IN FRENCH

By

REV. PIERRE RAPHAEL

Khalifae Press, 1935
Beyrouth, Lebanon

With his permission
Translated to the
English Language

By

REV. PETER A. EID, the Maronite,
Pastor, St. Maron's Church

120 So. Forest Ave.
Youngstown 6, Ohio
U. S. A. 1946

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EDULT OF HIS HOLINESS,

POPE PIUS XI.

to the Rev. Father, the Author.

VATICAN CITY May 17, 1935

No. 144,637.

Rev. Father:

The Holy Father deigned to accept the homage and attachment you offer Him through your book titled (The Role of the Maronites . . .) His Holiness thanks you heartily for your offering and the spirit which inspired it, and as a gage of Heavenly blessings, He sends you His Apostolic Benediction.

I, also, take this occasion to thank you for offering me a copy of this valuable work. I assure you, Rev. Father, my sincere thanks.

(*Signed*) E. Card. PACELLI.

Youngstown, Ohio

FIRST EDITION

Printed in the United States of America

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Your help is encouraging and welcomed

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Youngstown, Ohio

EDICT OF THE SACRED CONGREGATION FOR THE ORIENTAL CHURCH

to the Rev. Father, the Author.

VATICAN CITY May 3, 1935

No. 275-35.

Rev. Father:

I acknowledge receiving your book titled (The Role of the Maronites . . .). I received your gift with pleasure, I thank you very much for your thoughtfulness and take this occasion to send you my regards.

Sincerely yours,

Joseph Cesarini L. Card. Sincero,

Asst. *Secretary*

To my Dear Relative

MR. ALFRED N. COREY

Lansing, Michigan

I gratefully present

this book

Rev. Peter A. Eid

Imprimatur:

† JAMES A. MCFADDEN, S.T.D., LL.D.
Bishop of Youngstown

February 12, 1946.

Imprimatur:

† ANTOINE PIERRE ARIDA
Patriarch of Antioch & All the Orient

Bkerki, June 13, 1934

To His Beatitude

ANTOINE PIERRE ARIDA

Maronite Patriarch

of

Antioch & All the Orient

Filial Homage

THE AUTHOR

CONTENTS

My deepest gratitude to Our Beloved

Bishop of Youngstown

The Most Rev.

James A. McFadden, *S.T.D., LL.D.*

Who gave much of his time to review this book.

Thanks to his assistance and advice, my parochial work has been and still is successfully carried out.

The Translator

THE MARONITES

I. Origin. II. Conversion. III. St. Maron. IV. St. John Maron, the First Patriarch.

I. ORIGIN

They are the Phœnicians of the Libanus (Lebanon) who were the first people to navigate the Seas, colonize other countries, invent the Alphabet, glass and colors and spread the commerces, 3,000 B. C.[1] The Phœnician Libanus extended from Alexandretta (Turkey) North; Mediterranean Sea, West; Palestine, South; and Hermon Mountain (Syria) East.

The Phœnician Masons had adorned and built with the Cedar Trees of Libanus, the Temple and the Palace of King Solomon, in Jerusalem, after He had made an alliance with Hiram, the Phœnician King. (969-936 B.C.)[2]

Now as before, Lebanon is an Independent Republic, whose Capital is Beyrouth.[3]

II. CONVERSION

The majority of the Phœnicians, if not all, were converted to Christianity by St. Peter, Chief Apostle. They submitted to the Patriarchate of Antioch; they had their own Bishops and Priests.[4]

Sovereign Pontiffs that were of Lebanese Origin:

1st St. Anicetus, 167-175. He was martyred for the Faith.
2nd John V, 685-686. He reconstructed Rome.
3rd St. Sergius, 687-701.
4th Sisinnius, 708-708.
5th Constantine, 708-715.
6th St. Gregory III, 731-741, The Disguised and Distributor of bread to the Poor. (*Rev. Joseph Eid: Under the Shadow of the Cedars, 2nd Part P. 52, French Text. "ILLIAD OF THE 20th CENTURY."*)

[1] (Bostany & Rostom: Leban. Hist.; Rev. P. A. Eid: Leban. Polemic.)
[2] (Third Book of the Kings, Chap. 5, 6, 7.)
[3] (Bostany & Rostom: Leban. Hist.; Rev. P. A. Eid: Leban. Polemic.)
[4] (J. Debs: Maro. Hist.)

III. ST. MARON
(350 - 433)

St. Maron, the Abbot, was a great Monk who battled bravely for the Catholic Faith. He gave his name to his Disciples and Followers "MARONITES".[1]

Rev. Joseph Eid of Fall River, Massachusetts, wrote of St. Maron: "The pious zeal of St. Maron impelled him to renounce a wordly life and to consecrate himself to God in retirement from society and in the practice of extreme mortification, following the Evangelical counsels of perfection. But his work was not confined merely to his own sanctification. As St. Basil and St. Anthony, became the Spiritual Stars of the Desert and introduced the Monastic life into this Region, similarly, St. Maron, became the exemplar and light of his people, radiating his salutary influence to all his followers through the centuries.

"St. John Chrysostom, a contemporary of St. Maron and one to whom the Latter was deeply attached, wrote from his exile, with glowing praise of the Patron of the Maronites.[2]

"St. Maron was an uncompromising defender of the Faith, sustaining it and preserving it intact against the onslaughts of the heretics of his time, a turbulent age in which heresy was rampant.

"To provide for the Spread of the monastic life and the Christian spirit, he raised on the banks of the Orontes River, between Apames and Emesa[3] a renowned monastery numbering eight hundred religious, of whom three hundred and fifty Monks shed their blood to defend the doctrine of the Holy Synod of Chalcedon. Their Feast-Day is celebrated on July 31st in the Maronite Calendar.

"God granted to him the gift of miracles so abundantly that his fame spread far and wide. 'Not only was he wont to cure the ailments of the body, but also of the soul', says Theodoret.[4]

"We owe the biography of St. Maron to Theodoret, Bishop of Cyrus and contemporary of our Saint.[5]

"The eminent sanctity of St. Maron has been officially recognized by the Holy-See".[6]

[1] (Joseph Debs, Arch-Bishop of Beyrouth: 1872-1906. Maro. Hist. P. 16, No. 3; Rev. M. Le Quien: Christian Orient, Vol. 3; J. Debs & N. Dahdah: Summa Confutationum, P. 255-256.)

[2] Ref.: 36th Epistle from the pen of the "GOLDEN MOUTH" written to "MARON, the MONK-PRIEST". Oriental Fathers' Library, Vol. 25.)

[3] (Hama & Homs, Syria.)

[4] (In his book: The Hermits, Chap. 16.)

[5] (Historia Religiosa XV, Vol. 82 of the Mign Edition, P. G.)

[6] (Rev. Joseph Eid: The Catholic Maronite Church, P. 5-6; J. Debs: Maro. Hist.)

The Maronites love traveling just as their ancestors, the Phœnicians did. They can be found in all parts of the world and they are as firmly attached to their "LEBANON" as they are to their "RELIGION".

They have in the United States, Forty-four Churches of their beloved Rite, three in Canada, three in Mexico, two in Cuba, three in Argentina, one in Brazil and one in Uruguay.

"Nevertheless it is not by the way of a compliment, but through sincere justice and gratitude, that we declare it to be due to the benevolent solicitude of those Countries' Catholic Hierarchy, that these dispersed groups have been able to maintain their Rite and Unity".[1)]

Our Maronite Church is called the "SYRIAC", after its primitive Leaders, St. Maron and his Disciples and because we celebrate the Holy Mass and Ceremonies in the "Syriac-Language", as they call "GREEK" the Melkites, our sincere and suffering Co-partner brothers, after their "Greek-Liturgy".

NOTE: If you visit one of the Maronite Churches, confess your sins, and receive Holy Communion on the Feast Day of St. Maron, February 9th and on the Feast Day of St. John Maron, March 2nd you will gain a Plenary Indulgence.[2)]

* * *

When the Monophysitism appeared in the Orient, the Fathers of the two Churches: Oriental and Occidental, gathered in Chalcedon (Turkey) in 451 and affirmed in that Famous Council that "Christ has two Natures: DIVINE and HUMAN". So St. Maron's Disciples began with ardent zeal to defend its teachings. For that reason, their enemies called them "CHALCEDONIANS" and persecuted them. Moreover his Monks did not fail to fulfill his undertakings.

In 517, three hundred and fifty Monks were massacred at once, while going to preach and defend the True Catholic Faith. The order to slay was given by Anastase 1st, Emperor of the Orient, in Constantinople.

Their brothers wrote to Pope Hormisdas (514-523) complaining and accusing Anastase and two heretic bishops "... While going to St. Simon Convent . . . they killed of us three hundred and fifty Monks . . ."[3)]

[1)] Rev. Joseph Eid: Catholic Maro. Church.)
[2)] (Pope Benedict XIV. Aug. 12, 1744, Pope Pius VII. May 17, 1921.)
[3)] (Douaihi: Maro. Hist. P. 41; J. Debs: Maro. Hist. P. 20.)

On February 10, 518, the Pope answered them: ". . . Destruction of the body for the Holy Faith is not a loss . . . but a great Eternal benefit . . ."[1]

The Maronites endured three major massacres for their Catholic Faith:

1st Three hundred and fifty Monks of St. Maron were killed by Anastases 1st in 517.[2]

2nd 12,000 Emirs and soldiers were deceived by Justinian II, Emperor of the Orient and by the Caliphate (Moslem Ruler) 'Abd-el-Malek Ibin Marown, in the 7th Century, then exiled and annihilated.[3]

3rd 15,000 Christians chiefly Maronites were massacred by the Non-Christian Compatriots inspired by the Turk Authorities in 1860, 30,000 died of hunger and more than 20,000 orphans were deprived of food for some time, 300 Churches were looted or completely destroyed and many houses and convents were burned.[4] This was in Lebanon, especially in the South. In Syria, they massacred more than 6,000 on July 9-11, 1860.[5]

Thanks be to God and to France, who came to our aid. In every trial we had to endure, God furnished us with Spiritual Leaders: Patriarchs, Bishops and Priests, to defend the Faith and with Civil Leaders: Emirs, Moqaddams and Sheiks, to fight for Lebanon.

In 1860, the National Heroes, Joseph Francis, his daughter, Miss Alia (Koliat) Abou-Samra Ghanem (Bekasin), South Lebanon, Joseph Shantery (Bekfaya), Central Lebanon, and Joseph Bey Karam, (Ehden, North Lebanon) defended the rights of the Mountain and fought gallantly and saved the Country from complete destruction.

The small massacres were numerous, especially in 1918-1927. In this period, our Heroes, Ghottas Bey Karam and Peter Bey Karam (Ehden, North Lebanon), Tofiq Ozire (Dier-el-Kamar), Joseph George Abd-es-Sater (Mazratt Eshouf, Central Lebanon)

[1] ((Patriarch Douaihi: Maro. Hist. P. 44; J. Debs: Maro. Hist. P. 22; Roherbacher: Church Universal Hist. Vol. 43.)

[2] (Rohrbacher: Chur. Universal. Hist. Vol. 43.)

[3] (Bibl. Orientalis, Vol. 1, P. 501. Rome.)

[4] (Mislin: The Holy Land, t. I, P. 531; F. Lemernant: History of the Massacres of 1860, Paris 1891, P. 88-90; Rev. J. Eid: Under the Shadow of the Cedars, 2nd part, P. 69, and Saleem Bey Najjar and Rt. Rev. Msgr. David A. Eid: Unpublished Document of 1860.)

[5] (Rev. J. Eid: Under the Shadow of the Cedars, 3rd Part, P. 164.)

Khalil and his brother Joseph Assad Francis and their Cousin Abraham M. Francis (Koliat, South Lebanon) defended the Country against the Arabs who pretended to rule us and challenged the Non-Christian compatriots who revolted against the Government.

* * *

The people used to come into those Monks' Convents to hear their teachings. For this reason, their enemies surnamed them all "MARONITES". When these Maronites revolted in order to safeguard their Independence, in the 7th Century, against the foreign authorities, especially against the Moslems, they were also called the "MARDITES" (Rebels) and safeguarded since then as before till our days, their dearest Independence.[1]

IV. ST. JOHN MARON, FIRST PATRIARCH (627 - 707)

At the death of the pious Catholic Theophanes, Patriarch of Antioch in 685, the Maronites elected their Bishop of Batroun, St. John Maron, for the Patriarchal-See of Antioch, in 685. He was the first Patriarch of the Maronite Rite, he went to Rome with Msgr. John, Bishop of Philadelphia[2], the Papal Delegate to the Orient. The Pope Sergius 1st[3] received him with very high kindness, confirmed him and granted him the Pallium. The new patriarch transferred his Patriarchal-See to Lebanon, due to the persecutions of his enemies. From St. John Maron, the Patriarchal Series of sixty-five Maronite Patriarchs, without a break, came down to his Successors 685-1945.[4]

The Maronites are the only Catholic Rite in the whole world known by the name of their Leader (MARON). They also are the only Rite among all the Oriental Churches, that did not change their Catholic Faith. Hence, I am giving only two historical and trusted proofs:

1st: ". . . The Maronites have preserved the teachings of the Holy Catholic Church, which they once received from St. Peter, Chief Apostle and have never ceased to safeguard these teachings, WHOLE, COMPLETE and WITHOUT A BREAK . . ."[5]

[1] (Maro. Hist. J. Debs, P. 35, No. 6 and Theophanes: Hist. of the 9th year of Constantin, the Pogonat.)

[2] (Amman, Transjordania)

[3] (from Antioch)

[4] (Maro. Hist., J. Debs.)

[5] (Pope Clement XII, November 21, 1755 and Summa Confutationum, J. Debs & Dahdah, P. 15.)

2nd: Speaking of the history of the year 635, Pagius, the Historian said in his book, No. 13, "... The word MARONITE always indicates a CATHOLIC PERSON ..."[1]

Whosoever likes to know more about the Maronites, may read the Maronites' History, by Joseph Debs, Arch-Bishop of Beyrouth; in Arabic.

Whosoever doubts of their perseverance in the Catholic Faith, may also read: Summa Confutationum, by Joseph Debs and Rev. N. Dahdah; in Arabic and Latin.

If some historians said: "... The Maronites were at one time in schism", I can reply: Yes, few families, for a short time. Did those few families wither the glory of Lebanon? How many of the Latin Church walked out of it and went through schism and heresy, did they wither the glory of Rome? The Rev. Michael LeQuien, wrote in his Christian Orient (Maronite Patriarchate) "... If some French clergy and laymen did not dishonor France, in following the Lutheranism and the Calvinism, so some few Maronites, who fell in heresy for a short time did not dishonor the Maronite Nation ..."[2]

Upon you, dear young Maronites of America, as upon us priests, falls the task of keeping up these beautiful and glorious traditions and also being very zealous and faithful to the Holy Mother Church. Let us follow the good example of our fathers and mothers to keep our Churches alive and flourishing.

The Maronite Clergy use in their Mass and Ceremonies the Syriac-Aramaic Language, which was the language of Christ. Their Liturgy is known as the Syriac Liturgy of Antioch, ascribed to St. James the Apostle, Patriarch of Jerusalem. Some additions and modifications have been adopted from the Latin Liturgy.[3]

The Maronites endured and still do, barbarous persecutions, exiles, massacres, desolations and lootings from the enemies of the Catholic Faith and of the Christianity. Their Lebanon was and still is, the only defending and hiding place for all the Christians of the Orient; as you will read in this historical book.

Today, over there, a semi-secret powerful maneuver is taking place to swallow "THE INDEPENDENT REPUBLIC OF LEBANON" and to kill and uproot the Christian Faith from the Orient. For this valuable reason, I though incapable under-

[1] (Summa Confutationum, Debs & N. Dahdah, P. 30.)

[2] (J. Debs: Maro. Hist. P. 196 No. 32.)

[3] (Roman Church Liturgy.)

took the translation of this book from the French to the English, complying with the desire of Rt. Rev. Msgr. Francis Shemalie, Buffalo, N. Y. and other friends.

I am ardently asking all the Christian Spiritual and Civil Leaders to help those Maronites to keep that Place "LEBANON" a Christian Country and a foothold for Christianity in the whole Orient, by their prayers, sermons, audiences, writings, Newspapers, Pamphlets and Radios so we may be able to push from our doors the fanatic and common enemy.

The Translator.

PREFACE

"Go and teach all Nations" said the Master to His Apostles, while He was ascending into Heaven, all Nations! without exemption. All people are called to be under the Saviour's Flag. All must hear the Apostolic word and receive the teachings of the Gospel.

The Catholic Church did not fail in this mission, which Her Divine Founder gave Her. Her priests and followers, from the earliest days of Her birth, unfolded their zeal and efforts to spread the light of Christ's doctrine, risking their fortune, liberty and life.

The Christian Orient did a great share in this expansion. From It, the initial movement of the Apostleship went forward. The Orient gave the first Apostles and the first Pontiffs, but Its zeal began to languish at the appearance of Arius, Nestorius and Eutyches. It languished more and more at the fatal secession of Photius, which separated the Oriental people from the Occidental.

That harmony cut off, new tasks were imposed upon the Catholic Church. The Supreme Pontiff, not only had to take care of the conversion of the infidels, but also had to assume charge to bring back to the Union, the Oriental Christians, who were taken away from St. Peter's Chair, through regrettable divisions. Nothing has been economized: Apostleship, Encyclicals, Councils, Teachings and Charity, all have been used.

Leon XIII had an opportunity to write "at all diverse and unhappy circumstances, the Roman Church did not cease, through Her generosity and favors, to relieve the Oriental Churches from their trials, to hold firm those who remained united and to call to Her those who went away from Her".

The merit of the reconstruction of the Oriental Churches is due in the first place, to the Holy-See and to France. The Maronites have had their share in it also. Their co-operation has been so important. This is the main subject that the Author is going to work upon and explain clearly.

The Maronites offered their services to all the Oriental Churches but the Copts and Chaldeans did not profit by it much, due to their geographic position, but the Armenians, the Melkites and the Syrians have received remarkable succors.

Writing these pages the Author felt: How sweet and cheerful it was to work for the welfare of his brothers and for the glory of the Church. He will gladly share it with his readers.

Beyrouth, January 6, 1935.

PRELIMINARIES

Oriental Churches at the fall of Constantinople. — Leonard Abel. — Maronites Patriarchs and the Catholics of the Orient. — Latin Missionaries in Syria and Lebanon. — Obstacles in exercising their ministry. — Maronites' help. — Missionaries at Aleppo, Damascus, Sidon, Tripoli and Beyrouth. — Maronite Apostleship. — Moqaddam Rizqallah. — Pierre Toulaoui. — Gabriel Farhat. — Gregorian Calendar. — Maronites persecuted for their Apostolic zeal.

When the Turks captured Constantinople in 1453, the Maronite Church alone among the Oriental communities united with Rome, was really formed and had a complete hierarchy. "The word Catholic identified a Maronite, Frangi or Latin".[1]

More than a century later in 1583, Leonard Abel, Latin Bishop of Sidon, had been sent by the Holy-See, to the Orient; to establish the Union and make the Gregorian Calendar acceptable. In his report to the Pope Sixte V, he wrote: "Of the Oriental Christian nations as a whole, only the Maronites of Lebanon, the Armenians of the province Naktchevan, Persia, the Assyrian Chaldeans of Caramit and Seert and vicinity, are truly united in obedience to the Apostolic See and are strict Catholics.[2]

In Syria and Lebanon, there were some Unities and Catholic groups of different Oriental nationalities. The Maronite Patriarchs took care of them. They, being the only Chiefs of the Church united to Rome, in the Near-East, attended to the needs of the Catholics, who happened to be in the territory of their jurisdiction. They did it with the consent of approbation of the Holy-See. An Indult of Pope Pius, the IV, dated September 1, 1561, permitted them to absolve the censured and receive into the bosom of the Church, Schismatics, heretics, and apostates of all Nations.[3]

The Maronite Priests obtained from their Patriarchs, the Faculties to hear confessions of all the faithful of other Rites. But afterwards, these privileges had been opposed and complaints forwarded to Rome. The Propaganda gave rights to the Maro-

[1] (Docum. Ined., t. II, f. II, P. 213)

[2] (Oriental Catholic Magazine, III, v. P. 4. ss.)

[3] (Collectio Lacensis, t. II, Col. 420; Echos d'Orient, t. V, — 1901-1902 — P. 23)

nites.[1] The Latin Missionaries also recognized these faculties. Father Ward wrote "I have heard so many times, the Rev. Nacchi, Superior of Jesuits at Sidon, saying to his Monks: The Maronite Patriarch is now the Veritable patriarch, his jurisdiction extends to all the other Oriental Rites, following the Old Custom".[2]

Up to 14th Century, only the Franciscans, Guardians of the Holy land, established a Latin Mission in Syria and Lebanon. But despite their efforts, these Missions have been so often destroyed by storm. Due to these destructions the Missions always had to start over from the beginning.

The Holy-See, Guardian of the Truth, was always in superintendence, so It was always looking for occasions to accomplish the Union of the Oriental Churches, who were once the glory of Christianity.

Urban VIII had a favorable occasion. He made good use of it. France was at the beginning of the 17th Century, in the first place among the European Catholic nations, who had made all efforts to protect their influence, Commerce and Religion in the Orient. So amicable relations were established among the Sultans and their Kings. These latter maintained at Constantinople, Ambassadors and Consuls at the Main Cities of the Ottoman's Empire, Alexandria, Sidon, Damascus, Aleppo and others.[3]

The Pope foresaw that the only way to serve the interests of the Church, in different countries of Turkey, was to send French Missionaries. He manifested His desire to the Propaganda, to Louis XIII, King of France, to Carmelite Generals, to Capuchins and to Jesuits.

In 1625, His Holiness gave order to proceed. Louis XIII wrote on February 24th of the same year, to His Ambassador at Constantinople, Count Cezy, to help the Missionaries with all his power in their apostleship before the Oriental Churches.

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[1] (Hist. Maronite Church, 1st Vol. P. 843 and 2nd Vol. 1st Part P. 711, Year 1732. Father Ward and Rev. Gabriel.)

[2] (Rev. Gabriel, Op. Cit. Ibid.)

[3] (The initiative of it goes, as they said, to Francis the First, who by the signature of first capitulation in 1535, established following and regular reports, between France and the Ottoman Empire. He obtained for His subjects, not only the liberty of commerce, but freedom of religion. This was the beginning of a Catholic Protectorate of France in the Orient. cf. Ristelhueber; French Traditions in Lebanon. P. 78)

The Missionaries arrived in Turkey, whose language and customs they did not know, moreover the Christians of Europe were not wanted, suspected and undesirable. Per contra, Lebanon was Christian and independent. The Maronites received the Missionaries as brothers alike and protected them. Father Besson wrote in the 12th Century, saying: The Missionaries of Syria can be sure, in every trial that can happen, they will find in this Country of Lebanon (Kesrouan) 30,000 Christians, who will be for them a rampart and fortress.[1]

The Maronites, in order to prepare a refuge for the Missionaries in case of troubles and to keep them close to them, donated to them properties and convents.

Thus in 1628, the Maronite Patriarch, John of Ehden (1609-1633) to have the Capuchins in His vicinity, donated to them St. Thomas' Station, in Quadisha Valley (Holy Valley).[2]

The Maronite Patriarch, wrote the Capuchins in their Archives in 1634, gave us a College in Mount Lebanon, granted us His Authority and always loved us.[3]

In 1643, the Maronite Patriarch, George of Eden (1633-1644) offered the Carmelites, St. Elisee Convent, near Besharri.[4]

The Sheik, Sinto El-Khazen, generously gave a vast strip of property in Harissa, to the Franciscans, who built in it the present Convent of St. Anthony.[5]

In 1652, the Jesuits came to Kesrouan-Lebanon. The Master of the District, Abou-Naoufel El-Khazen, received them with open heart as guests in his house. He gave them a vast strip of property "Aintoura" where he built for them from his own money, a Chapel and a residence.[6] In the beginning, they opened Aintoura as a seminary for the Maronites, Copts and Chaldeans, then in 1728, it became a college, due to generous Maronites, among them was the famous Bishop Pierre Moubarak who resigned his Episcopacy, to become an ordinary monk in the company of Jesus.[7]

[1] (F. Besson: Syria and the Holy Land, 17th Century, P. 98; and Ristelhueber; Op. Cit., P. 77)

[2] Archives of the Capuchins' Mission, Beyrouth)

[3] (Ibed.)

[4] (Docum. Ined. t. I, P. 433 note, and Ristelhueber; Op. cit. P. 86)

[5] (Al-Mashriq. t. IV, P. 947, 1901 —.)

[6] (He added another home "Beyrouth" C.f. Ristelhueber, Op. cit. P. 84)

[7] (Al-Machriq. t. III, — 1900 — P. 482 ss. and Lettres Edifiantes et Curieuses, t. I, P. 244 ss.)

When the Jesuits had been suppressed by Pope Clement, the 14th, the Lazarists took their place in Lebanon and occupied the Aintoura Establishment in 1792, which today is a flourishing College.[1]

Another Maronite Bishop, George Benjamin of Ehden, built in His Zogharta Diocese, in 1735, a college that He entrusted to the Jesuits and it remained in their hands till the suppression of their Order in 1773. The Bishop Benjamin resigned His Episcopacy and became a Jesuit.[2]

The Missionaries, not only had to live in Lebanon, but their duty was to mingle with the Orthodox nationalities to serve, enlighten and prepare them for the Union; moreover the Orthodox were living on the outskirts of Christian Lebanon. Their centers were in Syria, Aleppo, Damascus, Sidon, Tripoli and Beyrouth.[3] Thus, the Missionaries could not have direct contact with them, because the Authorities suspected them. Frequently the Sublime-Porte (Turk Supreme Court) sent a Firmans (decree) forbidding the Separated Christians, under the most severe penalties, to have any communications with the European Catholic Priests. In 1733, the Pasha (Governor) of Aleppo, notified the

[1] (Al-Machriq. t. IV, — 1901 — P. 974)

[2] (Ibed., t. III, — 1900 — P. 482 ss) The Jesuits came back to Lebanon in 1831. The Maronite Emir (Prince) Haidar Bellama, Governor of the Christians of the Mountain, proposed to them to choose in Bikfaya, where he was residing, any piece of property they cared to have, to build their residence. They chose a hermitage, inhabited long before by Monks of the Lebanese Order. Nassar and Yazbek, both Maronites, helped them and donated vast properties contiguous to the hermitage. This was the first residence of the Jesuits in the Orient, after their re-establishment. The Maronites also contributed much to the construction of Our Lady of Deliverance's Church, especially, Emir Haidar. Because of his generosity, upon his death he was buried under the Sanctuary. To put the enterprise to a good end, the inhabitants of Bikfaya rivaled one another with zeal and generosity, the rich offered money, the poor their labor, the women also helped by transferring stones on their shoulders. The Church, opened in 1852, owing to the numerous miracles granted through the intercession of the Blessed Virgin, has become one of the principal centers of pilgrimage in Lebanon.

The Emir Beshir Chehab, Governor of all Lebanon, donated to the Jesuits, part of His property at Beqa, a village at Ma'allaka (Zahle) a vast place where they built a second residence. (Cf. Al-Machriq, t. IV, — 1901 P. 819 ss; t. XXIX — 1931 — P. 840.)

[3] (Oriental Christian Magazine, t. I, P. 98 ss.)

Greek Bishop and his priests that he was informed "despite the prohibition of the Greater-Master, the Christians of this Country are still receiving the Missionaries and going to the French Church. So he swore by the Head of His Highness (Turk Sultan) that he would hang the first Christian seen with the Missionaries, or also those who are housing Missionaries and he (Pasha) will confiscate for Miry (Tax) the belongings of those who would contravene his orders; and he ordered that the Bishop and his priests announce the order in Church, so that no one will pretend its ignorance. He also sent the same orders to the Maronites, Syrians and Armenians.[1]

Despite these menaces, the Maronites have been a great help to the Missionaries and put to their disposal, their Churches and homes.

From Aleppo, the movement of return came out.

Aleppo was then one of the greatest Cities of the Ottoman Empire. It was the gathering center of the Caravans, who were circulating Syria, Armenia, Mesopotamia, Persia and India. Being always desired by Ancient and Modern people, due to its position, Aleppo remained the exchange center of the Oriental and Occidental products. In this city, Missionaries of different Orders met. Having no church of their own, they started their preachings in the Maronites' Church. They officiated and practiced their ministry with entire freedom in the Maronite Church. They also went to the Maronites' homes, inviting the Disunited Christians to instruct and enlighten them.[2]

The Maronite Patriarch, John Safraoui (1648-1656) authorized in 1649, the Missionaries of Aleppo, Franciscans, Capuchins, Carmelites and Jesuits, to preach, hear confessions and establish in his Churches the Societies of the Blessed Virgin.[3]

There were, at these reunions, very many men and women of the Greek, Armenian and Syrian nationalities. They have had numerous fruits, for their education and souls.[4]

In 1650, the Rev. John Amieu, Jesuits' Superior wrote: "The Maronite Patriarch, John Safraoui commanded all the able monks to preach in his Church of Aleppo consecutively, every Sunday

[1] (Docum. Ined. t. II, P. 404)

[2] (Docum. Ined. t. II, f. I, p. 12, 29, 30, 50.)

[3] (Docum. Ined. t. II, I, p. 5; Syrian Magazine, t. f. I, (1926) p. 413 and 423.)

[4] (Docum. Ined. t. II, f. I, p. 22)

and every Feast Day. They were the Reverends Sylvester, a Capuchin, Bruno, a Carmelite, Aime' Chazaud and Godet, Jesuits. They preached magnificently, one after another from the beginning of the year, for eight months. The Monks preached from the door of St. Elias' Church so that the Greeks and Armenians, whose Church was close to St. Elias', in the same lot, could hear the preachings as well as the Maronites who were inside the Church." [1]

When the Island Chio was conquered in 1695, some separated Christians accused the Missionaries that they had made the whole Island subject to the Pope. The Sultan, moved by this calumny, made public severe orders against the Missionaries and Catholics. Those orders came to Aleppo, the Cadi (Judge) forbade the Christians, under death penalty, to communicate with the Missionaries. But due to the enterprise of a Maronite, the Schammas Elias, (Deacon) the Cadi declared later that the Missionaries of Aleppo were not comprehended by that edict. The Jesuits, Capuchins and Carmelites who were hiding reappeared and continued their preachings in the Maronites' Church.[2]

Visiting Damascus in 1625, Pietro Della Valle said: "There are no one but Maronites who are Roman Catholics." [3] Their Church in Damascus then, was the gathering center for all the Christians united with Rome; Jesuits, Capuchins and Franciscans officiated and preached in It.[4]

At Damascus, the Jesuits' Annals of 1656 say: "The Francs and Missionaries, having no Church of their own, served themselves to the Maronites', where the French Consul came to Ceremonies." [5]

At Tripoli, it was the same. As soon as the Jesuit Missionary, Rev. Amieu, had been appointed at his new home in Tripoli, he began, as the Rev. Poirresson said: "to visit the Maronites' Patriarch, at Cannoubine, His residence, Mount-Lebanon, a day's journey from Tripoli. He obtained by his first visit a written permission to preach at Tripoli and vicinities." Returning from the Patriarch's residence, he gave four retreats in the Maronites' Church, at Tripoli.[6]

[1] (Docum. Ined. t. I, P. 398, 422)
[2] (Ibid., t. II f. II. P. 16 and 22)
[3] (Ibid. t. I. P. 395)
[4] (Docum. Ined. t. I. P. 403)
[5] (Ibid. t. II, f. II, P. 266 and 269)
[6] (Ibid. t. II, f. II, P. 68 ss.; Ristelhueber; Op. cit.; P. 83.)

In Sidon, the Rev. Poirreson, also wrote: "As Catholics, there is no one like the Maronites, I am instructing their children in the Catholic doctrine, every day. I hear confessions of all, they come to me from many districts. The Pastors invited me many times to catechize in their villages, where undoubtedly, a more intelligent and robust man than I, can have a very good harvest."[1]

The Jesuits dressed like the Maronite Priests so they could practice their ministry more easily and freely.[2]

At Tripoli and Sidon, the correspondence of the Missionaries and the Consul, Lempereur in 1711 said: "The sepulchers belong to the Maronite Patriarch, and he permitted the Francs to use it for their burying place."[3]

In Beyrouth, the Capuchins established their Mission in 1625. The Maronite Pastor gave them the first hospitality. They officiated in his Church. A century later, in 1730, they opened their own Chapel, left the Maronites' Church and had their complete autonomy."[4]

The Jesuits also came to practice their apostolate at Beyrouth. Their preaching took place in the Maronites' Church, which was close to the Greeks'. When the Rev. Amieu, Mission's Superior died in 1653, he was buried according to the Rev. Besson, at the door of St. George's Church of the Maronites, where he had successfully preached.[5]

Due to their unlimited zeal and activity, the Missionaries succeeded in their ministry, the conversions multiplied. The Reverend Chezaud, a Jesuit gave himself to instructing the Armenians of Aleppo and he alone converted almost a thousand. The different Catholic Oriental Communities followed, little by little and prepared themselves to obtain their Canonical Institution with a complete hierarchy.

The Rev. Theophile Nola, Guardian of the Holy Land justly wrote in 1671, to the Pope Clement X . . . ". . . in these Oriental Countries, there is no one but the Maronites, who are our brothers in the Faith and obedience to the Holy-See; and our collaborators in the apostleship."[6]

[1] (Docum. Ined., t. II, f. II. P. 62)

[2] (Missions of the Orient, t. X, f. G. P. 152.)

[3] (Missions of the Orient, t. VI, P. 3306 ss, t. IX, f. D. P. 20; Docum. Ined. t. I. P. 80 s.)

[4] (Capuchin Archives, Beyrouth; Ristelhueber: Op. Cit., P. 79 Note 3.)

[5] (Besson; Syria and the Holy Land, P. 122; Al-Machriq, t. XXXIII — 1925 — P. 400.)

[6] (Chebli: Patriarch's Douaihi Life, P. 60.)

To encourage the return of the Non-United Christians, the Maronites were not only satisfied with such helps, but they participated with the Missionaries in the apostleship.

The Maronite Moqaddam Rizqallah (District Governor) urged the Lebanese Orthodox of Koura, Djobail and Batroun to accept the Florence Council and to send for their re-union a deputation to Rome.[1]

Due to his knowledge and apostolic spirit, the Rev. Toulaoui, a Maronite Patriarchal Vicar General at Aleppo converted many and gained a great number of disciples.[2]

Gabriel Farhat, a Maronite Monk went to Damascus, in 1719, he was preaching in Church, every Sunday and Feast Day and giving daily, at nightfall, a religious conference, which many Christians of all communities heard. He opened a school and accepted every Christian boy of every Rite. He was the first to establish at Damascus, the custom of preaching on Christ's Passion, every Friday during Lent; so Catholics and Non-Catholics came to hear him.[3] He also established there the Rosary and Scapular Confraternities, after Rome had granted him the authority. Children and women assembled around him to be enrolled. But the enemy of all good doings incited against him some fanatics and calumniated him before the Greek Patriarch; but Farhat did not care and continued his ministry. Moreover he gained the sympathy of the Christians and had the liberty to go in and out of their homes, to catechize them and hear their confessions. His enemies came out with great fury. The Orthodox Patriarch called and begged him not to accept any more of his subjects into the confraternities ". . . because, the Patriarch continued, discord overspread among my flock and it is getting more and more intense, we fear bad consequences, moreover the Turk Authority is watching us." Farhat yielded to the Patriarch's request, but he did not give up his apostleship with the other Communities.[4]

Later, Farhat became Bishop of Aleppo, by the name of Germanos Farhat, He manifested his zeal to all Christians of the city.

In 1726, he answered Sheiks-El-Khazen, who urged him to come back to Lebanon for residence as his Predecessors did, say-

[1] (Al-Machriq, t. IV, — 1901 — P. 129.)

[2] (Al-Machriq, t. III — 1900 — P. 915.)

[3] (Blaibel: Lebanese Religion History, t. I. P. 102 ss, and Maronite Patri. Arch. 2nd Vol. P. 78 ss.)

[4] (Maronite Patri. Arch. 2nd Vol. Ibid.)

ing: "I thought I was only consecrated Bishop of the Maronites of Aleppo, but I see now I am the Bishop of Four Christian Nationalities, from morning till evening, I have to take care of their interests and arrange their affairs. The sixth of my time is given to the Maronites and the rest to the other Rites." [1]

In another correspondence, same year, he said; "It is impossible for me to come out of Aleppo, because I bear upon my shoulders, the affairs of all the Christian Communities of this City." [2]

The Procurator of the Lebanese Religious Order wrote, in 1729, to his superior who was in Rome: "The Catholic Religion marvelously propagates in Aleppo, due to the Maronite Bishop, Germanos Farhat. They can see clearly that the Providence sent him to this City to revive Faith and charity, because there were so many conversions of the Orthodox, due to his zeal and knowledge." [3]

Few months previous, on March 19, 1728, Paleran, Consul of France wrote to Maurepas, the Minister, concerning Farhat: "A group of Orthodox came to Francs' Church to gain Indulgences granted by the Pope, others go assiduously to the Maronites' Church to hear the Bishop's sermons, who is considered an expert orator and all the Catholics have a great esteem for him; last Sunday, the Greek Bishop, officiating Pontifically, did not see but a few people in his own Church.[4]

For their Fidelity to Rome, Attachment to the Francs and for their zeal toward their Newly-converted Brothers, the Maronites suffered at numerous occasions, a very severe persecution and heavy oppressive extortions.

In 1439, Rev. Frere John, Superior of Beyrouth's Franciscans brought from Rome the Pallium to the Maronite Patriarch, John Al-Jagi, very many Maronites hurried to Tripoli to meet and greet him. This manifestation cost them dearly. The Vice-Roy suspected them of this jubilation. He decreed an order to go forward against their Notables and their Patriarch himself. The soldiers looted and burnt everything in their march, they especially poured their rage on Maifouq, Patriarchal Residence. Due to these violences, John Al-Jagi left Maifouq and established in 1440, his residence at the Convent of Quannoubine.[5]

[1] (Lebanese Religion Hist., Blaibel, t. I. P. 134.)
[2] (The Maronite Patri. Arch. 2nd Vol. P. 121.)
[3] (Blaibel, Op. Cit., t. I. P. 160.)
[4] (The Orient Mission, t. IX, f. D. P. 129.)
[5] (Douaihi, Annals, 1440.)

Some years later in 1475, the Legate of the Holy-See, Frere Alexander of Arioste sent from Quannoubine, to the Pope, a report which described the unhappy situation of the Maronites: "In all parts of Lebanon, we cannot read but desolation, see but tears and terrors. Under pretext of raising some funds, called Gelia, the agents of the Authority looted those poor Mountaineers of all their belongings, then struck them with rods and inflicted numerous torments to extort all they had. There was nothing possible that could be done against this injustice but apostasy. Many of them (Maronites) would have apostasized if the Charity of their pious Patriarch, Pierre Bin Hassan, 1468-1492, had not come to their help. Overwhelmed by the danger that his flock had to undertake, he gave up all the belongings of his Church to satisfy the eargerness of the tyrants so that he was left without resources."[1]

In 1606, the adoption of the Gregorian Calendar took place in Lebanon. The Maronites of Tripoli, Djobael, Batroun and Jobbe celebrated with the Latins, the Feast day of SS. Peter and Paul, ten days before other Churches. Then this calendar was adopted by the Maronites of Damascus, Aleppo and other cities of the Ottoman Empire, except the Island of Syprus. John Bin Fahd Hasrouni, a Maronite Bishop was its Protector in Aleppo. The Chiefs of the Christian Communities opposed him. They paid 4,000 Piastres to the Waly (Governor) to burn him (Bishop) alive.

The involved Bishop came to the Court and defended the new Calendar; he convinced his enemies, and victoriously won his point.[2]

In 1612, the Rev. Boucher visited Quannoubine; the Maronite Patriarch assured him that during a period of three years, "his enemies cost him 2,000 Sekins (money) which they forced him to pay the Grand Turk (Governor) for satisfaction of Disobediences, in which he had been falsely involved.[3]

Picquet, French Consul of Aleppo, succeeded many times in saving the Maronites from many evils inflicted upon them by their enemies. Other Consuls at other places were not so successful.

[1] (Marcellin of Civezza: Universal Franciscans' Hist. t. III, P. 124 s.)
[2] (Douaihi, Annals. 1606.)
[3] (Boucher, Sacred Bouquet, P. 597 s.)

In 1655, Poirresson payed 2,000 Ecus (French Money) for the Maronite interest. "Catholic Christians were persecuted for being at the Rite of the Francs".[1]

A note from Nonce, to the King of France, dated 1723, shows the Maronites as victims of Avanies (Extortions).[2]

Granger, Consul of Sidon, spoke of another extortion inflicted upon the Maronites in 1736.[3] But all these cruelties did not stop their charity or apostleship. When their Famous National Council took place in 1736, the Maronites invited to the plenary sessions the Latin Missionaries, the Bishops of other Oriental Rites United with Rome, to give the separated Christians an example of the unity of the Catholic Church.

[1] (The Orient Missions, t. II, P. 844 ss; t. VI, P. 3516 ss.)
[2] (Orient Missions, t. IX, f. C. P. 134.)
[3] (Orient Missions, t. V. P. 2736 ss.)

CHAPTER I

THE ARMENIANS

I. Historic. II. Religious Armenian Congregations. III. Armenians, Maronite Religious. IV. Abraham, the First Patriarch. V. Donations. VI. Persecutions endured by the Maronites.

I. HISTORIC

Christianity had been preached in Armenia, by Syrian Missionaries. St. Gregory, the Illuminator converted a great number of his compatriots and organized in the 3rd Century, the Armenian Church. He became the first catholicos of It. The Liturgy had been derived from that of North Syria.

In 491, the Armenians refused the Holy Council of Chalcedon and adhered to Monophysitism. "However, from the Middle Ages, some Catholic Armenians were scattered here and there and some Patriarchs united with Rome, in the Sees of Etchmiadzin and Sïs." [1]

But these attempts of union gave but short-lived results. Now the Gregorian Armenians or the Orthodox have two Catholicates[2] and two Patriarchates.

1st. The catholicate of Etchmiadzin, had been founded in 1441. Its titular is theoretically considered as the only head of the Gregorian Armenians: He calls himself, "Supreme Patriarch and Catholicos of all the Armenians", but in reality it is different.

2nd. The Catholicate of Sis is the primitive catholicate. It has been occupied by St. Gregory, its Titular now resides in Lebanon.

3rd. The Patriarchate of Jerusalem had been established in 1311 after a revolt.

4th. The Patriarchate of Constantinople, had been formed in 1461, by Mohamet the II, who granted its titular a civil jurisdiction on all the Armenians.

The movement of a definitive union went forth from Aleppo. The Latin Missionaries intensively worked especially the Jesuits. They found them (Jesuits) in every foundation of all the Orient Communities united with Rome. The Jesuits con-

[1] (Echo of the Orient, t. X. — 1907 — P. 110)

[2] (Also there was a 3rd, that of Aghtamar, founded in 1113 by a rebel bishop, but it ceased to exist.)

verted many of the dissidents, among them the bishop of the Greater-Armenia, who was then going to Cappadocia.

The Armenian Bishop of Aleppo was favorable to the Missionaries and praised their zeal, but Toross the Catholicos of Sis (1643-1658) being at that time in Aleppo, hated the Converted Armenians and the Missionaries. He pushed his flock and bishop to attack them. Perhaps he would have succeeded if the Catholicos of Etchmiadzin, who happened to pass by Aleppo, did not see for himself, the good doings of the Missionaries. He protected them and manifested openly his Catholic sentiments. When Toross died, Kachador succeeded him. He was of a Catholic heart. He wrote in 1663, to Louis the XIV of France and to Pope Alexander the VII letters, in which he revealed his obedience to the Pope and proclaimed Him as the Head of the Universal Church.[1] He worked for the Catholic movement. Thanks to Him, many were converted and among them were the Bishop of Aleppo and thirteen priests.[2]

Some influential Gregorians wanted to restrain this movement of conversion. They laid plots against the authors of the conversion. They were very severe; the Catholic Armenians continued then to obey in their civil affairs the Gregorian Patriarch. A duel among the two parties took place at the end of the XVII Century. M. de Ferriol, Ambassador of France, wrote on July 6, 1706, to the Minister of Louis XIV, "Never was the fire so intensive against the Catholic Armenians. They seized them while leaving our Churches and even from their homes and threw them in prison, from there they were sent to work the soil and smooth the paving stones as if they were condemned men sentenced to hard labor". That situation continued till the following century.[3]

At last in 1740, the Catholic Armenians arrived for the first time, to choose for themselves a Patriarch.

II. ARMENIAN RELIGIOUS CONGREGATION

In 1708, two Catholic Armenian men of Aleppo, Wanis and Jacob came knocking at the door of the Maronite Convent, St.

[1] (Docum. Ined. t. I. P. 464.)

[2] (Docum. Ibid. t. I. P. 455.)

[3] (Docu. Ined. t. I. P. 54. ss., 86 ss., 126 ss.; Al-Machriq. t. XV — 1912 — P. 868 ss.; Minist. Aff. Etran. Diplomatic Corresp., Turkey, t. XLIV, t. 132; t. XLV, f. 32, 43, 71.)

Elisee at Qadischa (Holy) near the Cedars (Lebanon).[1] They asked the Rev. Superior, Abdallah Qara'ali, for admission. They were accepted and spent almost ten years among the Lebanese Maronite Religious, living their life, following their rules.

News spread at Aleppo. Abraham, brother of Wanis, who was a rich businessman, wanted also to enter the religious life. He handed his business to a friend and went to Tripoli, with another man, Minas. Arriving at Lebanon, he went to the Convent of St. Elisee. After long parleys with the Superior on the utility to establish an Armenian Religious Congregation; the Superior permitted the two Religious, Wanis and Jacob to go with Abraham and work for that project.

They started the work. They penetrated the center of Lebanon and were for a while the hosts of Jacob Aouad, Maronite Patriarch, and of the Sheiks El-Khazen. But their travelings did not have all the wanted success. They returned then to Tripoli, where they met an Armenian Religious of the Order of St. Dominic, who was in Persia and was on his way to Rome. They entrusted him to deliver to the Sacred Congregation of the Propaganda, a request, with which they prayed the Cardinal to help them in this enterprise and to recommend them to the Maronite Patriarch and to the Sheiks El-Khazen.

The Dominican embarked for Italy. Wanis and Jacob returned to Aleppo. Abraham and Minas remained in Tripoli waiting for the reply from Rome.[2]

Soon after Wanis died. Jacob had been ordained a Priest by his Bishop and began to sell his business and finally arrange his affairs. To ease his job, he asked the Maronite Vicar Patriarchal at Aleppo, the Rev. Pierre Toulaoui, for help, he gave him in 1720, a letter of recommendation. "We certify to NN. SS. the Bishops, to the Priests and to all Catholics, that the bearer of this certificate, Jacob the Armenian of Aleppo, is a priest of the Catholic Faith. He received Holy Orders from the hands of Abraham, Bishop of 'Aintab. We ask them all to give him all possible help, and let him officiate his sacerdotal functions and to treat him as a minister of God's Church. We pray his debtors

[1] (Some authors say these two gentlemen came to the Convent of Qozhaya. It is probable, this Convent had not been retaken till the middle of 1709, by the Lebanese Religious. Cf. Al-Machriq. t. IV. — 1901 — P. 974 ss.; Blaibel: Hist. of the Lebanese Religious, t. I. P. 30 and 31.)

[2] (Maronite Patr. Arch. 2nd. Vol., P. 119.)

to pay him all they owe him, because he is really a priest of God, obedient to the Holy-See and more than that he decided to leave the world and enter into religious life." [1]

When the Rev. Jacob put in order his affairs, he rejoined his companions at Tripoli. He had a gentleman, called Antoine, (Anthony) who offered himself to replace Wanis.

At that time, the Cardinal Sacripanti, prefect of the Propaganda wrote in 1720, to the Maronite Patriarch a letter, whose translation is as follows:

"This Sacred Congregation has received a request signed by four Catholic Armenians of Aleppo: Abraham, Wanis, Jacob and Minas. They declare by it that they have intentions to build of their own expense, in Lebanon, a small Convent and a Church for their nation's priests. As far as we see, such an enterprise is exposed to numerous difficulties. It would be best to consider another project, already submitted to us: Opening in Lebanon a school, where not only Armenian students will be admitted, but also students of the Oriental Christian Communities. So they may be able to know, with the Sacred Sciences, the Italian and the Latin languages, they then can go to Rome to finish their studies in the College of the Propaganda and the Maronite College. The two Clergymen, who arrived here did not know even the rudiments of these two languages. Their sacerdotal education in Rome will be an effective means to overspread into their native land the True Catholic Doctrine.

But before anything has been decided about this matter, the Cardinals, members of this Sacred Congregation, determined to consult you first and have your opinion on the following points:

1st. Establishment of this school.

2nd. Method of its management.

3rd. Future necessary expenses.

Deign to inform us first, the most favorable place, which is least exposed to persecutions of the evil-minded. You know in the past that such schools were established in different localities of Lebanon, but they have quickly fell either through fault of their directors or through mal-selected places, nor far enough from the enemies of Christianity. [2]

[1] (Maro. Patria. Arch., 2nd. Vol. P. 190.)

[2] (John Makhlouf, Maronite Patriarch had founded in 1624, in the Convent of Notre-Dame of Haouqa, a seminary for the children of his nation, but at his death in 1633, it had been closed.

Regulation of this college had been established at Rome and approved by the Pope Urban VIII, in a brief dated July 30, 1625.

Deign secondly to indicate to us those who will be able to direct this school, orderly Priests or Secular Priests. If you prefer the first, what Order would be best to prosper that work, and make it useful to the youths, and have the Bishops' consent, who might have that school in their dioceses?

But if on the contrary, you prefer the Secular Priests, deign to inform us about the most capable ones of the former students of the College of the Propaganda and of the Maronite's in Rome, who are now in Lebanon. This office will serve them as a means of informal conferences. They recommended to us the two Maronite Priests, John Douaihi and Abraham Gelouan. Rev. Joseph Dimanos, a Coptic Priest, former student of the College of the Propaganda, who by order of this Sacred Congregation, had been temporarily installed in Cairo (Egypt) till they would designate to him a post.

"But we fear that these teachers, being of different Oriental Nationalities, will misunderstand one another, or will be exposed to endure harshness and annoyance by the Non-Christian authorities in your Country.

"For this cause, this Sacred Congregation proposes that the Superior of that establishment be taken with Collaborator of the European Religious Order, so that they may have an opportunity, being there personally to protect the school personnel and help them through the French Consuls. Also two professors of the most educated students among the former ones of Rome will be selected."

"This college," said the Pope, "gave the student an opportunity to accumulate virtue, piety and knowledge, so that they may become capable not only to instruct the Maronites, but also bring to the Catholic Faith the other Orienal nations."

Study of the Arabic, Syriac and Latin is obligatory for all. The most brilliant will study Persian, Greek and other necessary languages for conversion of these nations." Cf. Mass'ad: Ad-Dor al-Manzoum, P. 159 and 160; Rev. Gabriel; Maronite Church Hist. 2nd Vol., 1st Par. P. 452-467.

July 1, 1626, the Rev. Joseph, a Capuchin, surnamed Eminence Grise, wrote to the Prefect of the Propaganda to permit him to establish in Beyrouth, a seminary, "with the consent of the Prince, Fakhr-ed-Dine — Lebanese Ruler, for all the Christians and especially the Maronites". He thought he would add a college, which four Priests, two of them Latin, who recently arrived in Lebanon, would direct and even have a printing-house to send out religious and moral books written in the Oriental languages.

Unfortunately, these interesting projects did not have but preliminary starting. Just outlined, they had been interrupted by a terrible persecution, which after the fall of Fakhr-ed-Dine in 1634, forced the Capuchins to quit their missions for some time in Lebanon. Cf. Ristelhueber: Op. cit. P. 81.)

All superiors and professors will be under the direction of this Sacred Congregation and obey the instructions and the advice of your Beatitude and your successors, just as strictly as the professors of the College of the Propaganda obey instructions in Rome.

In regard to the third point, we would like to know the necessary expenses for the establishment of this project and also for the upkeep of the Superior, Professors and ten students. We comprehend that an annual subvention of 300 ecus of our money would be sufficient in Lebanon where living is inexpensive, and that an equal sum would be sufficient for construction and furnishings.

We ask you to investigate the four Armenian signers of the request. If they are willing to back this work, the money they would donate would be for a convent and church. In compensation, two or three budget purses will be given the establishment for boys of their community. If they accept, they should determine the donation and offer a guaranty and assure a regular and perpetual pay of this contribution.

"The Sacred Congregation desires to know your opinion about this subject with full details."[1]

That project had no birth. Why? Did the Maronite Patriarch foresee that the cohabitation of boys of different nationalities would be the cause of discords and an occasion for civil power, which was hostile, to exploit this situation and carry on an endless wave of Avanies (Tax) or did the signers of the request prefer to hold up their primitive idea? Perhaps, the first, or the second or maybe both of them.

The fact was that Rome came out to comply with the demand of the Armenian Religious. The Maronite Patriarch called in the latter and told them that the Sacred Congregation wrote him recommending them to him. So he promised them aid and co-operation and sent them to Ghosta, recommending them to Sheiks El-Khazen, who donated to them a vast garden, a vineyard and two homes in the locality of Kreim. More than that, the Patriarch addressed in their favor, a letter exhorting his nation to their help.

"You know, said the Patriarch to his flock, that our dear children, the Armenian Religious of Aleppo are taking refuge in our mountains to safeguard their Faith. They are, as you, Catholics and obedient to the Roman Church. They had received the Holy Orders from the hands of their Bishops, who

[1] (Maronite Patri. Arch. 2nd Vol. P. 4.)

are also children of the One, Catholic, Apostolic Church. They are willing to abandon the world and its preoccupations to attend to God's service. Our dear Sheiks El-Khazen, donated them the Kreim locality to build in it a convent.

"We call upon you, dear flock, your charity and piety. We ask you to receive them with open heart, because they are your brothers in Jesus Christ and to give them generous gifts and alms well-worthy of you. Thanks to your contributions, to their zeal and good examples, they shall draw into the House of the Supreme Pastor those of their nation, who still are far away."[1]

The Maronites were very obedient to their Pariarch. They helped those Religious to carry on their pious enterprises.[2]

The Kreim convent had been erected. In 1735, the Religious pronounced their vows and adopted the regulations and rules of the Maronite Order, known as St. Anthony of the Desert.

This Congregation flourished and rendered remarkable services to the Armenian Nation. It gave her many patriarchs and a great number of bishops.[3]

In about 1824, there was some dissension among the Religious. Some of them went to Bzoummar Convent, to their patriarch, who defended them. The Propaganda charged the Maronite Patriarch, Joseph Hobeich to make investigation of these dissensions and work for the restoration of the peace.[4]

On May 30, 1825, Hobeich wrote to the Prefect of the Propaganda: "Being charged by your Eminence, to take care of the affairs of the Kreim Armenian Religious, who are divided into two camps, I arrived to re-establish order among them. The Kreim Superiors visited their patriarch and asked pardon; and the Religious, who took refuge in Bzoummar, returned to their Kreim Convent."[5]

Today this Congregation ceases to exist; its last survivor died some years ago at Constantinople.

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III. ARMENIANS, MARONITE RELIGIOUS

Before and especially after the foundation of Kreim Congregation, Armenians often came knocking at the door of the Maronite Convents to be admitted. The Superiors, after exam-

[1] (Maro. Patri. Arch. 2nd Vol. P. 98.)
[2] (Maro. Patri. Arch. 2nd Vol. P. 119.)
[3] (Maro. Patri. Arch. 2nd Vol. P. 119.)
[4] (Patri. Hobeich Arch. No. 10, Letter September 18, 1824.)
[5] (Ibid. No. 11.)

ination and consideration, accepted those postulants, who showed required aptitudes for the life of their Order. A great persevering number pronounced their vows and followed the Maronite Rite.

From 1734 on, vocations increased. In 1735, they received Pierre Sa'ati and Nathanael, both of Aleppo, and Barlam of Damascus; in 1736 Joachim Ballit of Aleppo; in 1737 Joseph Dolate. After that date more and more demands for admission followed.[1]

Those, who among these novices, were distinguished by their talents, had been sent just as their Maronite Brothers, to the Order Convent in Rome, to complete their studies at the College of the Propaganda. Then in 1738, Brother Joachim Ballit went to Rome. A few months later, Brother John Garabed joined him for the same purpose.[2]

Many of them served their Order in confident posts. Rev. Jacob Aroutine, an Armeniam, was installed as the first Superior of Loaizee Convent in 1707. The Rev. Pierre Sa'ati was named Order Assistant. Nathanael occupied the same functions. Joachim Ballit, was first superior of another Convent, then selected as an assistant. He then gave himself up to intellectual works.

Being members of the same family, the Armenians enjoyed the same rights and accomplished the same duties as the Maronites, without any distinction between them.

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IV. ABRAHAM, THE FIRST PATRIARCH

Abraham Arzivian was the man designated by the Providence to rebuild and raise the Catholic Armenian Nation. He was born in 1679, at 'Aintab. Being consecrated Bishop of Aleppo in 1710, he started his apostleship work and he showed great activity. He converted, in collaborating with French Missionaries, a great number of his compatriots. The Gregorian Armenian Patriarch created for him many difficulties. Persecution raged against him. He was exiled to the Island of Aradus, where he remained almost two years. A pious Maronite, Torbey, a dragoman of the French Consulate in Tripoli, intervened in his favor with the Pasha of this City and asked help of the French Ambassador in Constantinople, Abraham then came out of exile,[3]

[1] (Blaibel, Lebanese Reli. Order Hist. t. I. P. 217, 232, 283, Passim.)
[2] (Blaibel: Ibid. P. 287, 314, 315.)
[3] (Maro. Patri. Arch. 2nd Vol. P. 119.)

but he was forbidden to return to Aleppo. He took refuge in Lebanon and was for some time a guest of the Maronite Patriarch and Governor of Kesrouan, Sheik Abi-Nader El-Khazen, who received him with kindness. He then went to the Armenian Religious in Kreim Convent. He remained there till 1739, communicating with his flock and exhorting them for perseverance. Many Armenians came from a great distance to consult him and many lived with him after they abjured their errors, such bishops, as Etienne of Damascus and Sergius of Jerusalem.

The General Superior of the Lebanese Religious wrote in 1739 to Assemani: "These past years, many Syrian and Armenian families left Aleppo because of persecutions and came to Lebanon." [1]

The Maronite Patriarch, Joseph El-Khazen (1733-1742) showed great kindness to Abraham, and to the Kreim Religious. He opened to them all the doors of his Churches and authorized them to freely practice in them the Holy Function. This can be verified by the certificate, which he gave them on November 18, 1733:

"We inform," said he, "our dear children of the Maronite Nation, that we have already forbidden all the Oriental priests to hear confession of our flock, Missionaries are not included. Moreover this prohibition does not reach our dear Brother Abraham, the Armenian Bishop and his priests, who abide in the Saviour's Convent of Kreim. They have the authority to hear confession, celebrate the Holy Mysteries and preach at any time they like, in our Churches. We ought to help and assist them due to their sincere loyalty to the Roman Church, for their piety, saintliness and their zeal to safeguard the Faith. We deliver to them this certificate to cut short all contestation and uproot all doubt concerning them. We desire that they should be honored everywhere and aided by our priests and flock." [2]

The Armenian Patriarch and Bishops, living in Lebanon, wore the same head-gear as the Maronite Prelates. They and their priests used in their Masses the Maronite sacerdotal garments. They ceased to use them in 1867, at the election of the Patriarch Hassoun, who left Lebanon and chose Constantinople for his residence.[3]

[1] (Blaibel: Lebanese Reli. Hist. t. I. P. 337.)
[2] (Maro. Patri. Arch. 2nd Vol. P. 190.)
[3] (Hattouni: Kesrouan District Hist. P. 374.)

At the Lebanese Maronite Council, which took place in 1736, and gave the Maronite Nation her religious constitution, Abraham assisted the sessions and signed the codes of the Council, just as the other prelates did.

Persecutions did not lessen violence at Aleppo but in 1739, Abraham then had an opportunity to return to his diocese. They elected him to replace Lucas, the Catholicos of Sis, and was known by the name of Peter; and as the Maronite Patriarchs did, he decided that the name — Peter — must be given to his successors as a sign of obedience and attachment to the Apostolic See.

Before he demanded his confirmation, from the Pope, he thought it fitting to add to his profession of the Faith, a good conduct certificate on his Catholic Faith. This led him to ask the Maronite Patriarch, Bishops and Superiors of the Catholic Communities for this certificate.[1]

He wrote from Aleppo on July 29, 1741, to the General Superior and to the Assistants of the Lebanese Religious: "You know that my flock chose me for the patriarchal dignity without any worthiness of my part. I hastened, as soon as I was elected, to inform the Holy Father. I ask you to assist me with Him, by the name of your Order and to solicit for me the Pallium. Chiefs of all Rites have already done the same, but your testimony will do me more honor. My official report is enclosed. Take knowledge of it and send us as soon as possible, a letter of recommendation, if you see it convenient, because, speaking confidentially, I intend to choose a bishop and a priest to take my

[1] (Abraham was not the only one among the Armenian Patriarchs, to solicit from the Maronite Patriarchs their intervention with the Holy-See and the Propaganda to obtain the Pallium. His successors imitated him also. The Maronite Patriarch, Joseph Hobeich, wrote on July 6, 1841, to Pope Gregory XVI, and to the Propaganda Prefect, imploring them to confirm the newly-elected Armenian Patriarch. Before Hobeich, the Maronite Patriarch, John Helou applied to the Pope in 1814; "After their Patriarch's death," said He, "the Catholic Armenian Bishops came to Bzoummar Convent, and according to the Canonical Codes, they elected the Bishop Pierre and proclaimed him Patriarch under the name of Gregory. I being their neighbor and charged to observe their affairs, can justly testify that this election was freely, willingly and peacefully carried out. I can attest that he is a very good defender of the Religion and he is full of zeal for salvation of souls. For this reason, I supplicate Your Holiness to deign and confirm him in his dignity and to send him the Pallium with all privileges and prerogatives, due to It. This dear Patriarch merits great attention, because of his ardent love for the Catholic Faith". Cf. Patri. Hobeich Arch. No. 107; Patriarch Helou Arch. No. 28.)

electoral file, to Rome . . . Perhaps I will go myself, if God wills and helps me to arrive and arrange my affairs. I consider myself a protege of your Order." [1]

With the help of God, he went to Rome. Benedict XIV received him affectionately, confirmed him on the patriarchal See and gave him the Pallium in 1742. On his return to his Country, the Pope remitted to him a brief dated April 25, 1743, for the Maronite Patriarch and his nation: "We know through worthy source, that you are surrounding with respect and benevolence Our Venerable Brother Peter, Patriarch of Cilicia, for the Catholic Armenians, due to the pure Faith he professes and to the Christian virtues he practices. You are always possessors of edifying example to him while he is residing among you.

"We ask you again to continue all esteem and affection towards him. This is most agreeable to us, as we have a profound consideration for him, as long as he keeps unlimited obedience toward the Holy-See, and heads his nation in the Catholic Faith in a pure and irreproachable way.

"We ourself, have received him with kindness and tenderness, during his visit AD LIMINA. When he asked for the Pallium, we granted it to him with joy.

"So we have full confidence that our recommendation will be effective and you will do all you can in his favor." [2]

Profiting from his sojourn in Rome, his enemies took no rest, so they stimulated opinions against him and elected a pseudo-patriarch. Feeling the dangers awaiting him in Aleppo, Abraham wisely came to Lebanon. He abode in the Kreim Convent till his death, in 1749. The Maronites had a magnificent funeral for him, and the Chronicals said they had never seen the like.

V. DONATIONS

The Maronite donations to the Armenians were numerous.

In intending to constitute, an inheritance upon good foundations, whose incomes are sufficient to assure maintenance to the Armenian Religious, the Sheiks, Sakr El-Khazen and his brothers donated the Kreim properties by a title-deed, dated March, 1721: "We permitted the Armenian Religious of Aleppo, Jacob, Abraham, Anthony and Minas to erect buildings for their nation, which submits to the Holy Roman Church. For that cause, we

[1] (Maro. Patr. Arch., 2nd Vol. P. 204.)

[2] (Maro. Patri. Arch. 2nd Vol., P. 369; Mass'ad: Ad-Dor Al-Manzoum P. 106.)

donate to them the mulberry-trees, vineyards and houses of the Kreim hamlet, in Ghosta, where they will build a convent. These donations will be inalienable. We charge ourselves to defend these Religious and to help them in every possible way. They will always be the object of our respect and benevolence, we will treat them as ourselves. We exempt them of all taxes and other expenses, as we will take it upon ourselves to pay these."[1]

At Kreim, these Religious founded the Congregation of St. Anthony. Later the convent and properties were sold to John Habib, the priest (later Bishop) founder of the Congregation of the Lebanese Maronite Missionaries.

A title-deed signed by Sheik Djombolad El-Khazen, September 14, 1735, gives the Armenians a right to St. George's Convent of 'Aoucar. "We give," said they, "our St. George Convent of Dobayie and all its properties: Houses, vineyards, wheat-fields and mulberry-tree fields, to Bishop Abraham, the Armenian. He will manage and dispose of them as he pleases. His successors, bishops and Religious, will be the veritable owners.

"We give this donation to the Bishop Abraham provided that his successors will conduct it under the same conditions, to persevere in the doctrine of the Roman Church and will pay the taxes following the country rules . . ."[2]

Joseph Assemani, who was sent by the Holy-See as Apostolic Delegate, to preside over the Lebanese Council, co-signed the act of donation the following day, September 15, 1735, and confirmed the donation under the following conditions:

1st. The bishop and the Religious, the Armenians, to whom that donation has been given shall profess at all time the Catholic Doctrine.

2nd. They shall adopt the Gregorian Calendar.

3rd. They shall not obey any Armenian superior religious, any patriarch or any bishop, who does not recognize the supreme authority of the Pope.

4th. They shall not have any contestation with the chiefs of the Maronite hierarchy on their authority, and shall have no discord with Sheiks El-Khazen, signers of this act, on the said taxes.

5th. The Religious shall imitate in their conduct the examples of Abraham, Bishop of Aleppo. They shall always be under his jurisdiction, even if he shall be elected to higher dignity . . ."[3]

[1] (Maro. Patri. Arch. 2nd Vol. P. 98.)
[2] (— Maro. Patri. Arch. 2nd Vol. P. 376.)
[3] (Maro. Patri. Arch. ined. Vol. P. 376.)

It seems however, that these Religious did not occupy that convent; or if they did, it was for just a short time.

It was inconvenient to be near to the shore and close to Beyrouth, where the Ottoman authorities were far off to favorize the Armenians. A Maronite Priest, named Mansour, had been given charge to manage the Convent and properties, by the Patriarch Jacob Aouad — 1705-1733, the Maronite. The Maronite Patriarch, Joseph El-Khazen, confirmed the priest at his function: "We confirm you," said he, "in your charge, and we would that you take whole administration of the convent. Whosoever dares to put any obstacles in your path, will incur upon himself the ecclesiastical censures already formulated by our predecessor".[1]

On the 24th of November, 1740, the Patriarch El-Khazen wrote to the Rev. Abraham Al-Aramouni, Superior of the Maronite Anthonian Religious Order: "The Rev. Simon Arid proposes you to take over St. George's Convent of Dobayie. Previously you have found some pretext for refusal, but since the death of Rev. Mansour, you do not have an excuse. In our opinion this arrangement will agree with you".[2]

The Anthonian Religious took possession of the convent in 1740.[3]

The Sheik Sinto El-Khazen donated to the Religious the fields of Ain-Choqaiq.[4] The Sheiks Hosn and Dargham El-Khazen gave them a large amount of money to enable them to build a convent. This wakf (donation) had been instituted in 1695, by the Sheik Haikal El-Khazen.[5]

The first act of donation was delivered to them, the second act, signed by Sinto El-Khazen and approved by the Maronite Patriarch Simon Aouad (1743-1756) was donated February, 1750: "We donate," said they, "to the Armenian priests of the Kreim, the Ain-Choqaiq convent and all its properties. We also give them the Beit-Khachebaou hamlet.[6] These Religious hold our document in which we declare that all these fields with our consent enter in their possession. They may dispose of them as they please, under the following conditions:

[1] (Ba'abdati: Anthonian Regl. Order Hist. P. 240.)
[2] (Idem. Ibid., P. 243.)
[3] (Ba'abdati: Op. cit. P. 244.)
[4] (Near Meyrouba.)
[5] (Of his Documents.)
[6] (Near Ghazir.)

1st. They shall build a convent at Beit-Khachebaou.

2nd. They shall, during the Summer months, celebrate the Holy Sacrifice in Notre-Dame of Ain-Choqaiq.

3rd. They shall continue to say Masses for us and for our parents.

"These properties shall become an inalienable Wakf . . . The Religious shall have a free hand of its administration. We bind ourselves to always defend them and we do not permit anyone to molest them in any matter. None of our children or cousins can dispute them for any right, as long as they remain obedient to the Roman Church. The Convent and properties incontestably belong to them; but in case they or their successors will change their faith, our properties will become ours. These conditions have been accepted by both parties".[1]

Another document, dated May, 1752, signed by the Superiors and Assistants of the Kreim Religious and co-signed by Jacob-Pierre II, (Peter) Armenian Patriarch of Cilicia, attests acquaintance according to the above said conditions. "We declare that we have taken possession of the Convent of Notre-Dame of Ain-Choqaiq and of Beit-Khachebaou's and all their properties, as it was detailed in the donation act, which our dear friend Sheik Sinto El-Khazen remitted to us. If the Religious of our Congregation renounce the Catholic Faith, all property rights of the convent, fields and all furnitures shall become those of the Donor. We hold this engagement and gladly we accept it."[2]

However, the Ain-Choqaiq Convent was remitted in 1753 to Sheik Sinto El-Khazen. Did the Religious leave the Convent due to its intense cold, which they feel all winter? Were the grounds insufficient for their maintenance? Or were there other reasons? We do not know. A document signed by Sheik Sinto, the 1st of October, 1753, is related as follows: "We overtook the Ain-Choqaiq convent and its properties from the Kreim Religious after their complete agreement. We repaid them all losses caused through us and all gains realized by them. Also we exempted them from part of the taxes.[3]

If the Ain-Choqaiq was retaken by the Donors, it was not the same with the hamlet of Beit-Khachebaou and its properties. They were definitely given to the Armenian Religious in 1760. The donation act was signed by Sinto El-Khazen, approved by

[1] (Maro. Patri. Arch., 2nd Vol., P. 368.)
[2] (Maro. Patri. Arch. 2nd Vol., P. 369.)
[3] (Sheik Haikal El-Khazen Docum. 3rd. File No. 2.)

the Maronite Patriarch Tobias El-Khazen (1756-1766) and authenticated by the Emirs Chehab, Rulers of Lebanon. "We grant the Armenian Religious a full and complete freedom to use these properties which shall become inalienable. They will work them as they please and build in it a convent. We will defend and protect them from any aggressors, even from our children and cousins. They shall pay us a fixed contribution, if any survey of lands comes from the civil authorities, these lands will be recorded in our names. We hereby ask for us and for our parents a perpetual remembrance in all prayers and Masses to be said in this convent."[1)]

In 1820, the Religious began to build St. Anthony of Padua Convent in Beit-Khachebaou, near Ghazir (Kesrouan) upon a picturesque site dominating the splendid panorama of Djounie Bay. A reservation has been urged into the title-deed of the donation: They would not sell or mortgage neither the convent nor its properties, without the consent of the Donors; moreover, if their Congregation shall change their Religion or cease to be, all donations and whatever was purchased and restored will become those of the Donors or of their descents."[2)]

Another Sheik, Mochref El-Khazen, in 1749, donated to the Armenians the Bzoummar Village. "In the donation act," said he, "we declare that the Maronite Patriarch Simon, authorized the Armenian bishops, Jacob, Pierre, Paul and Joseph to build in the Bzoummar Village a Convent, under the name of Notre-Dame, for them and for those of their nation, patriarchs, bishops or priests, united with the Roman Church.[3)]

[1)] (Maro. Patri. Arch. 2nd Vol. P. 479.)

[2)] (Al-Machriq, t. IV (1901) P. 974 ss.)

[3)] (The Lebanese Council in 1736, in one of its codes, says: many foreigners start to emigrate from different countries to Lebanon, where the Catholic Religion is predominant . . . Some of them affirm that they will embrace Catholicism and abjure their errors; others say they are persecuted by their communities and forced to leave their countries, due to the Catholic Faith. But we know from experience that the harm that was waiting for the Catholics of Lebanon is greater than the profit given by those foreigners, residing in Lebanon . . . For that cause, we decide and order that from now on, no Convent, Chapel or houses will be built for the Religious Congregations, regulars or seculars of foreign communities unless their patriarch, bishops, priests and people are firmly united with the Holy Roman Church. We want everyone to know that no matter what authority, function or position he has, he cannot permit those foreigners to establish themselves in these localities, exclusively inhabited by the Maronites . . ." Cf. Lebanese Council, 1st part., ch. I. No. 3.)

"For this cause, we have donated to them, by our agreement and with our complete consent, our Bzoummar hamlet and all its properties: gardens, mulberry-tree fields, wheatfields, houses, vineyards, forests and cisterns. We do it for God's love and for our souls' salvation. We ask to always have for us and for our parents, a remembrance in their good doings and prayers.

"It is fitting that our donation be considered as paid; half of the amount for Masses to be said for our intention and our parents. The other half will serve as partners in prayers and in good doings to be practiced in this convent.

"The convent shall remain under the direction of the bishops and patriarch, who (Patriarch) will reside among them. They will pay us a fixed annual contribution".[1]

The Maronite Patriarch (Simon Aouad) who was previously solicited to authorize this donation, wrote on September, 1749, to the Armenian Bishops of Kreim: "Our dear Son, Sheik Mochref El-Khazen told us about his intention to give you, for his spiritual profit and his dead parents', the hamlet of Bzoummar, in which you will build a convent. We comply with his donation and we permit you to build a superb home, worthy of you. We implore the Divine Providence to come upon you with help for spiritual and temporal prosperity.[2]

Bzoummar became the center of the Armenian nation. There its patriarchs resided, sheltered in the Mountain and protected by the Maronites from their enemies. From there, they governed their flock. In there, also, the Armenian Council of Bzoummar, took place.[3]

The Patriarch Abraham's Successor, Jacob Peter II, built the first structure. He died in 1753 and was buried in Kreim.

In 1788, Gregory, bishop of Adana, was elected patriarch. He founded a seminary at Bzoummar, which gave so many priests and a missionary congregation, who unfolded their zeal among the Armenian centers.[4]

Msgr. Mislin, who visited Bzoummar in the 19th Century, kept a very excellent memento of it . . . "The Convent," wrote he, "seemed to us, setting upon a straight plateau of a rocky mountain, with its vaulted arches, its small bells, its large terraces, its bright

[1] (Maro. Patri. Arch. 2nd Vol., P. 377.)

[2] (Maro. Patri. Arch. 2nd Vol., ibid.)

[3] (Al-Machriq, t. IV (1901) P. 974 ss.)

[4] (Mass'ad: Ad-Dor Al-Manzoum, P. 106; Naqqachie wrote that Gregory was elected in 1791. Cf. Syrian Conversion Hist. P. 321.)

walls, brightened by the last rays of the setting sun, as a castle well-built upon a high cape".[1]

The Patriarch resided at Bzoummar till 1867. Pope Pius IX permitted the recently elected Patriarch Hassoun, and his successors to reside at Constantinople.[2]

In 1871, dissension among some bishops and their Patriarch Hassoun, took place, so secession followed, the majority of the Constantinople priests stood by the bishops, refused to obey the Patriarch and separated from the Catholic Church. They elected a patriarch and asked help by armed intervention, from the Constantinople civil authorities to protect the newly-elected and to overtake the Churches and Convents in Lebanon and elsewhere also. Pope Pius IX multiplied His efforts and sent His fatherly advices to bring back the recalcitrants, but it was in vain. He then excommunicated them. Basil Gasparian, bishop of Aleppo, was one of the recalcitrants. He came to Lebanon, took possession of the Bzoummar Convent, and aided by the Ottoman Government, put out its superiors and religious, he then replaced them by some of his adherents. The Maronites of Kesroun looked bitterly upon those usurpations, avoided meeting or talking to the intruders. Basil and his adherents, feeling the mistrust of the Maronites, feared reprisal. They asked the civil authorities for protection. The governor of Lebanon sent them a detachment of soldiers, who camped near the Convent. The Maronite Bishop of Ba'albek, John Hage intervened with Basil. Due to His wise advices and to his charitable exhortations, Basil knew his errors and regretted his conduct. They both went to the Apostolic Delegate, Msgr. Piavi. The offender withdrew his errors and begged to re-enter into the bosom of the Catholic Church. The Delegate erased the excommunication and received him with joy. All entered the Convent and order was again restored as it was previously.[3]

The Maronites helped the Armenians, as we have seen, to encourage their efforts in the way of the Union and to aid them to persevere in Catholicism.[4]

What better work can be done for the Church?

[1] (Mislin: Holy Places, t. I, P. 350.)

[2] (Today, the Armenian Patriarchs have their See at Beyrouth, Capital of Independent Republic of Lebanon.)

[3] (Hattouni: Kesrouan District Hist. P. 383.)

[4] (The Catholic Armenians saw in the Maronites, devoted and sincere friends, so occasionally they showed their gratitude to the Maronites.)

In 1742, the Rev. Arsene Abd-el-Ahad, General Superior of the Lebanese

IV. PERSECUTION ENDURED BY THE MARONITES

Such marvelous zeal accomplished by the Maronites caused them many troubles. In 1711, the Maronite Patriarch Jacob Aouad was condemned, due to accusations of some Armenian Orthodox, with an extortion, because He saved Jacob, the Catholic Armenian Bishop of Marache, whose people urged him to excommunicate Leo the Saint-Pope and the Holy Council of Chalcedon.[1]

The Bishop of Marache converted the bishop of Mardine (in Mesopotamia) and a great number of the Armenians of Syria and Mesopotamia. He came to Lebanon and resided with the Maronite Patriarch, for many years, in His residence in Quannoubine.[2]

To annoy the Missionaries in their apostleship and to slacken the movement of conversion, the patriarch of the Gregorian Armenians and that of the Jacobites were always looking for a way to expel the Aleppo Maronites.

Nonce wrote a note on the 5th of January, 1723, to the King of France: "The schismatic patriarchs, Armenian and Jacobite have provoked persecution against the Maronites. They sent to the Supreme-Court of Constantinople, accusations based upon the Maronite Patriarch who does not receive the Sultan

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Religious, went to Rome to safeguard his Order overwhelmed by debts. The Armenian Patriarch Abraham, residing in Kreim, remitted to the Cardinal, Prefect of the Propaganda, a valuable letter of recommendation, in which He exposed the poverty of his Order and the necessity of help. He exalted the Maronite Religious for the good doings they had done and He spoke of their success in the apostleship and of the jealousy to which they were subject by the enemies of all good-doings. He also praised their eagerness to protect the persecuted among the children of the Catholic Church, and to deliver to the Christians, who fell among the hands of the infidels.

The Maronite Emir, Bechir the Great, Governor of Lebanon, had been made prisoner after many political intrigues, at Constantinople, where he died in 1850. The Catholic Armenians buried him in their Church.

The Maronite Bishop, Joseph Hobeich, being elected Patriarch, charged in 1823, an Armenian priest, Basil Dourousoun, who was in Rome, to solicit for Him the Pallium and the authority to grant a plenary indulgence. Basil was successful and he also obtained other privileges for Him. Cf. Blaibel: Lebanese Relig. Hist. t., I, P. 389; Al-Machriq. t. XXII (1924) P. 571 and Oriental Christ. Mag. 19th year, P. 342.)

[1] (Orient Missions, t. IX, f. D. p. IIIs; Rev. Ghaleb: France the Friend and Protectress P. 304.)

[2] (Mass'ad: Ad-Dor Al-Manzoum, P. 106.)

confirmation as they do, but only the Holy-See's; and they emanated from the Court, an edict, notified by the Pasha of Aleppo upon the Maronites, who ordered them to submit themselves to these schismatic patriarchs or to retire into the Mountain of Lebanon."[1]

The French Ambassador, upon the demand of Nonce, intervened. Execution of the edict was suspended by a great amount of money. The Maronites preferred to pay rather than to renounce their Catholicism.

The Cadi of Tripoli, brought out in 1722, a judgment invalidating the accusation of the Armenians and Syrians. He declared that the Maronite Patriarch was the most pristine and that his authority was legitimate.[2]

Then the Maronites of Aleppo did not submit to the Orthodox prelates. Their Patriarch did not ask the Sultan for his confirmation. They continued to live in Aleppo, so their number multiplied. In 1686, the French Ambassador wrote: "The Maronites were not more than a few in number in Aleppo, fifty years ago, but after the accusation of 1723, they exceeded 4,000 souls.[3]

[1] (Orient Missions, t. IX, f. C. P. 134; Rev. Ghaleb; France, the Friend and Protectress P. 307 s.)

[2] (Maro. Patr. Arch. 2nd Vol. Turk Text P. 88.)

[3] (Orient Missions, t. X, f. H. P. 57 s.)

Chapter II

CHALDEANS AND COPTS

I. The Chaldeans: Historic. The patriarch Sulaka, Elias IV and Amba Adam. Andrew Alexander. Etienne Aouad. Gabriel Dambo and his Congregation. Fathers Riccadona and Ryllo. Bishop Germanos Hawa. — II. The Copts: Historic. Franciscans in Egypt. The Patriarch Gabriel VIII. Elias Assemani. Gabriel Hawa. Joseph Assemani. Modifications done by the Holy-See in the administration of the Coptic Nation.

If the Chaldeans and Copts, being far from Lebanon, did not profit, as the other Oriental Rites, of the Maronites' charity, nevertheless they understood, in some occasions, with what heart and what devotion they (Maronites) were ready to come to their aid.

I. THE CHALDEANS

The Chaldean Liturgy, using the Chaldean language, was created by the Oriental Christians of the Patriarchate of Antioch. They derived its elements from Syria.

The adopters of this Liturgy today form two distinct groups: Chaldeans properly said and Syro-Malabars.

Now we shall discuss the first group alone.

The Chaldeans properly said are subdivided in two confessions: Those, separated from Rome, are called Nestorians. Those, in communion with Rome constitute the Catholic Chaldean Church.

The Nestorian church was formed before the Jacobites'. The Oriental Syrians embraced nestorianism and were condemned in 431 by the Council of Ephesus,[1] they lived especially in Kurdistan. Their patriarch resides in Kotchanes. One family possesses the patriarchal dignity alone, it is the continuation of the Jewish traditions (the High-Priest always comes from the tribe of Levi).[2]

[1] (The Occidental Syrians adopted the monophysitism and separated from the Roman Church in 451 in the Council of Chalcedon.)

[2] (In about 1593, the patriarch Simon Denha, surnamed Bar-Mama, died in Persia. His successors took the name (Simon) and continued to use it till the present time. From 1600, two patriarchs began to administer simultaneously the Nestorians; one in Persia, by the name of Simon and the other in Meso-

The Chaldean Catholic Church became constituted in the XVI Century, due to the Monk, Sulaka, the Abbot of St. Hormisdas Convent (Rabban-Hormuz) near Mosul. Elected patriarch by a group of people, Sulaka went to Rome in 1552, and made his profession of the Faith before Julius III. The Pope consecrated him Bishop on the 20th of April, 1553, eight days later, He extolled him patriarch, under the name of John and He gave him the pallium, in the Basilica of St. Peter, before a great number of people.

Coming back to his country, Sulaka was persecuted by his enemies, imprisoned for four months and was hung in 1555. Despite many disaffections, his successors kept union with Rome.[1]

In 1610, the Patriarch Elias IV[2] charged one of his Religious, Amba Adam, to take to the Holy-See, his profession of the Faith. Amba (Abbot) Adam did not reach Rome till 1612. He went through Lebanon where he received from the Maronites, a generous and brotherly welcome. The Maronite Patriarch, John Makhlouf (1609-1633) gave him recommendation letters, in which he supplicated the Sovereign Pontiff, to take Adam under

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potamia, by the name of Elias. They all gave birth to a series of patriarchs, bearing their names the Simons and Elias.

The Simons later transferred their See to Kurdistan, in a village called Kotchanes. The Elias' resided in Mesopotamia and took the title of patriarch of Babylonia. One of them, Elias VII, held the See for fifty-three years. During his time, six Popes successively occupied the See of Rome: Benedict XIII, Clement XII, Benedict XIV, Clement XIII, Clement XIV, and Pius VI. Elias VII sent to the Popes, letters of obedience and of communion with the Catholic Church. He died in 1778.

There is a third series of patriarchs, the Josephs, whose Union with the Popes, was not at any time, interrupted. In 1657, Joseph, Arch-Bishop of Amida, separated from the patriarch Elias, with a majority of his flock and professed the Catholic Doctrine. He suffered barbarous persecutions and seven years of prison. Pope Innocent XI proclaimed Him, Patriarch of the United Chaldeans in 1681. The Newly-Elect and His Successors established their residence in Amida. In 1830, John Hormez, Arch-Bishop of Mosul, was elected patriarch. The Holy-See confirmed Him and gave Him the title, Patriarch of Babylonia. From that time, the Patriarch of the Catholic Chaldeans resides sometimes at Mosul and sometimes at Bagdad. Cf. Giamil: Genuinae Relationes inter Sedem Apostolicam et Chaldaeorum Ecclesiam, P. 33-43; Al-Machriq t. III (1900) P. 824.)

[1] (Giamil: Gen. Relat., passim; Al-Machriq, t. III (1900), P. 817 ss, 878 ss.)

[2] (Docum. Ined., t. II P. 423. According to Al-Machriq, it is Elias VI, t. III P. 826.)

His protection and to treat him with fatherly tenderness. Pope Paul V answered by edict dated April 8, 1614, to Patriarch Makhlouf and his Vicar George Omaira, bishop of Ehden: "The Religious Adam," said He, "delegate of the Chaldean Patriarch of Babylonia, whom you have cordially recommended to us, was converted to the Catholic Faith. The Most High-Master enlightened him, after long conferences with talented theologians of the Roman Church and by many controversies, which remained for more than a year. He discovered the truth and abjured the doctrine of Nestorius and Dioscorus.[1]

When Amba Adam finished his mission in Rome, the Pope confided him to his patriarch, with an edict, in which He praised him (Patriarch) for his desire to accept the Catholic Faith. Moreover, He urged him to hold a synod to render the ties of the Union more solid. Ending the edict, He said: "We wrote and commented with fidelity all the matters which seemed convenient to Our dear Son Adam, superior of your convent. He translated them to the Chaldean, and sent them to your fraternity". The Pope commanded this work to facilitate the return of the Chaldeans to the Union.[2]

The matters, which the Sovereign Pontiff meant, are as follows: Enumeration of heresies, blasphemies of Nestorius, declared by the Council of Ephesus, Letter of St. Cyril to Nestorius, the Codes of the 5th and 6th Councils, the decree of Eugene IV on the union in the Council of Florence, and the edict of the Pope Himself to the Patriarch Elias, with other documents annexed to him.[3]

The Pope charged two Maronites, Isaac Chadraoui and John Hasrouni to translate these documents from the Latin to the Chaldean and reciprocally, the letters of the Patriarch Elias and his profession. Chadraoui and Hasrouni took the work with ardor as the Pope attested it to the Patriarch Makhlouf: "The known efforts, which unfolded the zeal of our dear Sons, John Hasrouni and Isaac Chadraoui, students of our Maronite College, were so fruitful and useful to the accomplishment of that work, and they merited our complete satisfaction. They translated with fidelity and diligence from the Latin to the Chaldean and reciprocally, all the documents, which seemed to us so needful. We inform you that to procure your consolation and joy and to take

[1] (Anaissi: Bullarium Maronitarium, P. 125.)

[2] (Al-Machriq. t. III (1900) P. 826.)

[3] (J. Al. Assemani: De Patriarchis Chaldaeorum et Nestorianorum Commentarius, P. 236.)

care of the work of the Union, in which we know you already took part".[1]

When Adam left Rome, Paul V, recommended the Maronite Patriarch to receive him with love and to "consider him a very dear son to the Pope".[2] He (Pope) sent with him to the Chaldeans, two Jesuit Priests: John Mariette, a Roman, and Peter Metochita, a Maronite.[3] He gave them a letter for the Maronite Patriarch, in which He declared that upon the demand of Adam, He sent these delegates to be eyewitnesses of the good dispositions of the Chaldean Patriarch and bishops and to accomplish their return into the bosom of the Church. I ordered them, continued the Pope, to expose to you everything that happened in Rome and what will be done with the Chaldean Patriarch. I recommended them to ask and take your advice. As long as I have a great confidence in your zeal, your initiative, your wisdom and prudence, I earnestly ask you to help them to your ways and to attract their attention to whatsoever is helpful and needful".[4]

The mission of the Pontifical Delegates did not have all the success wanted because of the hesitations of the Chaldean Patriarch, who asked the Pope to replace the Jesuits by Franciscans.[5] Pope Paul V complied with his desire.[6] The Chaldean episcopate then held in 1616 at Amida, a Synod, which was attended by the Rev. Thomas of Novarre, guardian of the Franciscans in Aleppo and another priest of his Order, Marcellin of Civezza.[7] In the same year the Codes of this Synod were sent to Rome. The Holy-See charged Isaac Chadraoui, to translate them to the Latin and

[1] (Anaissi: Bullarium Maronitarium, P. 125; Al-Machriq, t. XXIII (1925) P. 425.)

[2] (Anaissi: Ibid.)

[3] (Peter Metochita was born at Cyprus Island, in 1559. He studied in Rome and entered in 1597, into the Company of Jesus. They confided to him the Arabic language Bureau in the Roman College. After his return from Mesopotamia, he was named superior of the Jesuits' Mission in Chio Island. He returned in 1622 to the Roman College as a spiritual director of the Students. He composed a syntax of the Arabic language and a book on the Moral Theology. He examined with St. Bellarmin the Great Maronite Breviary, which was printed in Rome in 1622. His death took place in 1625. Cf. Al-Machriq, t. XXII (1924) P. 343.)

[4] (Anaissi: Bull. Maronit., P. 127; Docum. Ined. t. II, P. 425, 436, 439 ss., 456.)

[5] (Cheikho: Maronite Nation and the Company of Jesus, P. 108.)

[6] (Giamil Genuin. Rel. No. XL. P. 189 s.)

[7] (Al-Machriq, t. III (1900) P. 826 s.)

to watch over its printings.[1] Thanks to Peter Strozza, Secretary of Paul V, they were printed. The Secretary, in the preface, mentioned the translator, saying: "The Synod's translator, Isaac Chadraoui, is a Maronite, highly educated, Doctor in Theology, and a pious man, he is a former student of the Maronite College in Rome."[2] Chadraoui also translated to the Latin from the Chaldean, three poems of eulogy, addressed to Paul V and composed at the end of Amida Synod, one by the Patriarch Elias himself, the two others by Gabriel, bishop of Hasan-Kifa.[3] The Pope did not find the profession of the faith of the Chaldean Episcopate conformable to the Catholic Religion. He answered on June 29, 1616, by an edict, in which He attracted attention on the points which do not agree with the True Doctrine,[4] and recommended at the same time, to the Chaldean Patriarch, the two translators, Chadraoui and Hasrouni "who worked for the accomplishment of this important enterprise".[5]

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In 1719, a Maronite priest, Andrew Alexander,[6] arrived in the Mosul, being sent by the Pope Clement XI, to collect Chaldean manuscripts and other writings. Three days had passed but the City Catholics could not help him in his mission. Someone indicated to him the Reverend Khidr, a school director, he called upon him saying: "Dear brother Khidr, I came from the Sovereign Pontiff to buy books, no one but you can help me in this affair, because you are directing a school and you have great

1) (Doc. Ined, t. II, P. 422 ss.)

2) (Strozza: Dogmata et Synodalia Chaldaeorum, P. 45 s; Giamil: Gen. Rel., P. 185; J. L. Assemani: de Patr. Chald. et Nestor. Comm. P. 232 ss., Al-Machriq, t. XXIII (1925) P. 426.)

3) (Strozza; Ibid.; Al-Machriq, t. XXIII, Ibid.)

4) (Giamil: Gen. Rel. No. XLVII, P. 160 ss.; Doc. Ined. t. II, P. 427.)

5) (Al-Machriq, t. XXIII (1925) P. 426.)

6) (Andrew was born in Cyprus, studied in the Maronite College in Rome. The Sovereign Pontiff charged him to collect Oriental manuscripts in Egypt, Syria and Mesopotamia. He suffered painful fatigues in his journeys and went through dangers which almost cost him his life. He succeeded to possess a considerable quantity of manuscripts and collaborated with the Assemanis to print a great number of them. He died about 1740. Cf. Al-Machriq, t. XIII (1910), P. 583 s.; J. Al. Assemani: De Patr. Chald. et Nestor. Commentarius, P. 420.)

influence on your compatriots". Khidr answered him saying; "I will do all you want willingly, if this is the Pope's desire".[1]

He took him to his home, taking with him his companion, Michael Hawa, a Maronite of Aleppo. He housed them and fed them for two months at his own expense. Andrew collected all he wanted of Arabic Chaldean and Syriac manuscripts. Before he left Mosul, he said to Khidr: "My dear brother, Pope Clement recommended me to bring with me two Nestorian boys to be educated in the College of the Propaganda. Little Korkis, whom I saw at your home, seems to be very intelligent. I beg you to confide him to me, he will study and will later return to your country". Korkis did not go with Andrew.[2] But he later accompanied Khidr on his voyage to Rome and he entered the College of Propaganda in 1725.[3]

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In 1735, another Maronite priest, Etienne Aouad, was sent to the Orient by the Holy-See, having affairs concerning the Copts and the Nestorians' conversion. He then came to Aleppo and had conferences through correspondence with the Nestorian Patriarch. When He (Patriarch) knew that the Copts' Patriarch submitted to the Holy-See, he sent a message to Rev. Etienne, and asked him for the necessary instructions to make the union. Etienne personally delivered the profession of Faith which he had to pronounce and sign.[4] The Patriarch adopted it. We know the details from Joseph Assemani, Delegate of the Pope to the Leba-

[1] (Al-Machriq, t. XIII (1910) P. 584 and 592.)

[2] (Al-Machriq, t. XIII (1910), Ibid.)

[3] (Khidr was born in 1679, he was of Nestorian origin. He opened, for his nation's boys, a school directed by him for more than thirty years. During that time, his patriarch ordained him priest. It is said that a Capuchin Missionary converted him in 1700. Moreover, Joseph Louis Assemani, who lived with Khidr, for many years in Rome, and who was a sincere friend, assured that his conversion was due to Rev. Andrew Alexander. The Nestorians were irritated against Khidr, because he betrayed his group and helped Andrew, the Pope's delegate, in his mission. They threatened him with death, so he fled to Rome. He arrived there in 1725 where he spent the rest of his days, he died a saint's death in 1755. He composed many books, among them Armenian-Arabic-Turk dictionary of three volumes. Due to him, the Holy-See granted the Franciscans the authorization to establish themselves in his country in 1750. Cf. J. Assemani: Op. cit., P. 240; Al-Machriq, t. XIII (1910) P. 581 ss.)

[4] (Blaibel: Lebanese Order Hist., t. I, P. 227 ss.)

nese Council. Assemani, writing on the 15th of October, 1736, to the Cardinal of Fleury, minister of Louis XV, recommended Etienne Aouad, Arch-Bishop of Apamee, who was sent to France by the Maronite Patriarch, to solicit the King's protection. This Arch-Bishop, continued Assemani, was consecrated to recompense him for the fatigues he endured during three consecutive years in Egypt, Syria and Mesopotamia. He succeeded to draw the patriarchs of Copts and Nestorians to recognize the supremacy of the Pope and to send letters full of deference and submission to His Holiness and to the Congregation of the Propaganda.[1)]

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About the beginning of the 19th Century, Gabriel Dambo,[2)] a rich merchant of Mardine, was miraculously cured from a sickness, which almost cost him his life, said adieu to his market and the world and chose the religious life. He consulted a Carmelite Missionary, who examined his vocation and advised him to go to Lebanon and to form in It his new life, under the direction of the Maronite Monks, Religious of St. Anthony. After some years of his sojourn in Lebanon[3)] Dambo went back to his country, trying to revive and render to the monastic life its ancient splendor.[4)] Near Mosul there was an Old Cloister, famous in history, but it was almost entirely ruined. This is the convent of St. Hormisdas, (Rabban-Hormuz) founded about the end of the 6th Century. Dambo repaired and occupied it in 1808. In a short time he had a great number of disciples, who urged him to receive the Holy Orders. He adopted the Maronite Convents' regulations and spent many years to form Religious, full of piety and zeal and to evangelize the Kurdistan Nestorians.[5)] With the intention of having his Congregation approved, he went to Rome, accompanied by two priests, Paul Gindi and Philippe Telkebi. He went through Lebanon, and received from the Maronites the best welcome. He left Rev. Philippe among them, due to pecu-

[1)] (Doc. Ined., t. I, P. 182.)

[2)] (Rev. Martin: The Chaldea, P. 76 ss.)

[3)] (Dambo had his novitiate years and religious formation in the Mar-Cha-ya Convent, near Broummana. This convent now belongs to the Maronite Anthonians' Order. Cf. Al-Machriq, t. XXX (1933) P. 803 ss.)

[4)] (Rev. Martin: The Chaldea, P. 76 ss.)

[5)] (Jur. Pontific. t. V, P. 357, 381 ss.)

niary trouble and continued with Gindi, his voyage to Rome, where he remained three years, he was given all respect and affection.[1]

In 1830 when Dambo wanted to return from Rome to Mesopotamia, two Chaldean priests, Jeremie and Anthony, came with him. Gindi remained in Rome as procurator to the Holy-See.[2] At Dambo's departure, Cardinal Capelleri, Prefect of the Propaganda, confided him, to the Maronite Patriarch, Joseph Hobeich (1823-1845) with a letter of recommendation dated June 12, 1830: "We introduce to you," said the Cardinal, "the priest Gabriel Dambo, superior of St. Hormisdas Convent of Chaldean Religious. He came to Rome to approve his Congregation's regulations. He remained here three years, he is now going back to his country, after being assured that his said regulations were accepted and will be confirmed as soon as the convent is restored. It will be very agreeable to the Sacred Congregation to know that your Beatitude received Rev. Dambo, while passing through Lebanon, with kindness, benevolence and with the spirit of Christian Charity for which you are distinguished. Due to his conduct which is full of wisdom and to his good examples that he continually showed during his sojourn in Rome, the Sacred Congregation places him especially under Its protection. Moreover, the Sacred Congregation desires eagerly that St. Hormisdas Convent be returned to its ancient state of prosperity. The Propaganda will know with satisfaction that only your Beatitude could offer to Rev. Dambo, all the possible aid in your power to help him to set forth this enterprise. I beg these favors in my name and those of all the Sacred Congregation's members.

Your Beatitude, may be sure that we preserve for you a deep reconnaissance for whatsoever you will do for Rev. Dambo".[3]

The Maronite Patriarch received Dambo with great amiability due to his virtues and recommendations of the Holy-See. Also, to assure him of being welcomed anywhere he may go in Lebanon, the Patriarch gave him an edict addressed to all His followers, Priests, and laymen on August 13, 1830, as follows:

"Rev. Gabriel Dambo, superior of St. Hormisdas Convent of Chaldean Religious brought us a letter from His Eminence, Prefect of the Sacred Congregation, who warmly recommends him to us and informs us that this Father was worthy of His Eminence's personal protection, due to his virtues. The Cardinal

[1] (Christian Orient Mag. t. XVI, P. 117.)
[2] (Oriental Christian Mag., t. XVI, P. 349.)
[3] (Maro. Patr. Arch. 3rd Vol., P. 268.)

manifests His warm desire to see us receiving Rev. Dambo with all benevolence and cordiality and with the spirit of Christian Charity. Due to this we have received him with whole respect and kindness, so we gave him this present certificate. Moreover Rev. Dambo and his companions, Anthony and Jeremie are accepted in our Churches and may officiate in them according to the Chaldean Rite, which is accepted by God's Church".[1]

After Dambo collected assistance and alms in Lebanon, he left Rev. Anthony among the Maronites, and with Rev. Jeremie, he went to Mesopotamia where he immediately started the apostleship.[2]

In 1832, he was massacred by the soldiers of Mohammed pasha, the Kurd, emir of Rowandouz, who revolted against the Sultan and started to plunder and massacre.[3]

Dambo's blood was a fruitful seed, for his spiritual Sons and Chaldea. His Monks traveled and evangelized almost all of the Nestorian countries. They brought into the Catholic Church, the inhabitants of Akra, Amedeah, Zako, Seert and Djesirah dioceses.[4] They gave their nation the majority of its priests, bishops and patriarchs.[5]

Their constitutions were definitively approved by the Holy-See in 1844.[6]

St. Hormisdas convent is their Mother-House. Two other convents depend on it: Mar-Karkis (Saint) restored in 1862 and Marth-Mariam (B.V.M.) built in 1858. All three convents are situated north of Mosul.[7]

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In 1837, the Holy-See charged two Jesuits, Riccadona and Ryllo, with a mission in Mesopotamia, they took two Maronites with them, for their help.[8]

As testimony of their affection the Maronites were bearing towards the Chaldeans, their brothers. We quote a letter sent on August 2, 1819, by Germanos Hawa, Maronite Bishop of Aleppo,[9]

[1] (Maro. Patr. Arch. 3rd Vol., P. 269.)
[2] (Chri. Orie. Mag. t. XVI, P. 349.)
[3] (Asiatic Journal, 10th series, t. VII (1906), P. 480.)
[4] (Martin: Chaldea, P. 78 s.)
[5] (Chris. Orie. Mag., t. XVI (1911), P. 354, passim.)
[6] (Martin: Chaldea, P. 77.)
[7] (Martin: Chaldea, P. 81.)
[8] (Al-Machriq. t. III (1900), P. 883.)
[9] (1804-1827.)

to Sheik Beshara El-Khazen.[1] "You must understand," said the Bishop, "that the Chaldean nation in Aleppo is very much interested in us, its members are counted among my flock, even in their spiritual needs, with the consent of the Holy-See; as you know through His Beatitude, the Maronite Patriarch, John Helou," (1809-1823.)

II. THE COPTS

In the 5th Century, Dioscorus was patriarch of the Church of Egypt and he took Eutyches' side. The Chacedon Council condemned the monophysitism and disposed of Dioscorus in 451. The Christians were irritated to see their patriarch deprived of his See, they rejected obstinately the Chalcedonian doctrine. In 542, the monophysite hierarchy was reorganized. At the time of the Arab invasion, there were about 6 million of monophysites, today there are about 800,000. They could safeguard the Coptic Rite which did not have any notable changes since the 7th Century.[2] The Coptic language, despite its alphabet being similar to the Greek's, is a language derived from that which the Pharao's subjects used.[3]

The Coptic Orthodox Church is ruled by a patriarch, whose residence has been in Cairo since the 11th Century. Actually he is always elected from among St. Anthony's Monks, situated in the region of Suez. He directly rules the Cairo diocese, the other dioceses are administered by eleven metropolitans and two bishops.

Abyssinia Christians totaling about 4 million are monophysites the same as the Copts.

Christianity penetrated Abyssinia in the 4th Century. It is said that in the time of St. Athanas, a Christian businessman from Syria, bordered the Abyssian shores. He went to Axoum, where the King resided and there he honorably lived practicing commerce and secretly propagating Christianity. At his death, he left his affairs to be cared for by two gentlemen, who were taken for his nephews but who were in reality missionaries: Frumentius and Aenesius. Frumentius went to St. Athanas and came back to the Abyssinians as bishop. His preaching was very successful.[4]

[1] (Chebli: Douaihi's life, P. 144, Note 2.)
[2] (Rev. Pisani: Through the Orient, P. 63.)
[3] (Rev. Pisani, Ibid., P. 314.)
[4] (Pisani: Ibid., P. 65, s.)

Another more deep evangelization took place at the end of the 5th Century. Then Abyssinia officially knew Christianity, but in its monophysite form.

Abyssinian Clergy is governed by an ABOUNA or metropolitan who is chosen by the Coptic Patriarch of Cairo, among St. Anthony's Monks.[1] This is the only relationship between Abyssinians and Copts. Once, he is in his post, the Abouna (Father) has nothing to do with the Coptic Patriarch. He does not render to him any report of his affairs. Surrounded by some ecclesiastical dignitaries, he alone administers the Church of Kingdom, there are no dioceses. It is he who exempts from vows, confers orders, consecrates and crowns the Emperor.[2]

The Abyssinian Rite is the same as the Copts' but sensibly retouched. The GHEZ, Semitic language is the liturgical language.

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From 1153, the Franciscans, by order of the Holy-See began to visit Coptic communities. They founded in 1325, with Venice Doge's subventions, a convent in Alexandria (Egypt).[3] Their Apostolic works prepared the cornerstone, which would form later on, the United Coptic Church.

The Holy-See was always taking favorable occasions to ease the Copts' conversion. The Maronites were backing its purposes, by their writings and their good services.

The Coptic Patriarch, Gabriel VIII, sent in 1598, to Pope Clement VIII, deputation of three of his priests, to entertain some affairs concerning the Union. He recommended them not to have any interpreters but Maronite Priests of Rome's College: "Because," said the Patriarch, "they are our neighbors, friends and they know our language".[4]

The Acts of Chalcedonian Council, which condemned the monophysitism, were translated to the Arabic and printed in 1694, "for the utility of the venerable Coptic and Abyssinian Nations and of other Oriental Rites".

[1] (Pisani: Ibid., P. 69.)
[2] (Pisani: Through the Orient, P. 314.)
[3] (Pisani: Ibid., P. 65.)
[4] (Al-Machriq, t. X (1907) P. 535 ss.)

Those Acts have been revised and corrected in 1692, by David, a Carmelite of St. Charles, and by Rev. Peter Moubarak, Maronite Patriarch's Vicar to Rome.[1]

Clement XI, understanding that in Egypt exists priceless literary riches, charged in 1700, a Maronite Priest, Elias Assemeni, to visit Nitria monastic libraries, and especially the Convent's of Mother of God's, which goes back to the 7th Century and possesses a great number of manuscripts of the 5th and 6th Centuries. Rev. Elias brought back 40 manuscripts of it, which he gave to the Vatican.[2]

In 1707, the same Pope confided to a Maronite Religious, Gabriel Hawa, a mission to go into Egypt and to hold conversations with the Orthodox Copts, concerning their return to the Union. Hawa came to Egypt and made many proceedings and travelings to realize the Sovereign Pontiff's desires. He gained very little success because the Copts were at that time surpassed by internal divisions.[3] Clement XI offered in the same year, to Hawa, SS. Peter and Marcellin Convent as a reward for the sufferings he undertook in the conversion of a Coptic bishop of Egypt. The convent was at the same time to be a study-house for the Lebanese Religious of St. Anthony's Order and to be a hospice-home for the Maronite pilgrims. In 1714, the Convent was exclusively reserved by the Propaganda for the Order.[4]

In 1715, Clement XI, sent to the Mother of God Convent, Joseph Assemani, who abundantly gathered Greek, Syriac and Arabic manuscripts, he also copied some manuscripts which the Monks would not sell,[5] so he could give an important collection of books to the Vatican, which today remains the principal source of ecclesiastic History of the Orient. Aided by these precious documents, Assemani composed his Great Work (Bibliotheca Orientalis) which opened the eyes of the Savants of England, France and Germany, who began to espy occasions of departure into Egypt to collect such treasures. The English paid a great amount of money, bought all the manuscripts which were left

[1] (Al-Machriq, t. X (1907), P. 535 ss; Doc. Ined., t. I. P. 120 and 458.)

[2] (Syrian Mag., t. II (1927), P. 14 s.)

[3] (Blaibel: Leba. Relig. Hist. t. I. P. 58.)

[4] (This house served in 1725, as a Study, for the Maronite Religious. Clement XII approved its regulations. By order of Benedict XIV, the Religious sold it in 1753 and bought another place, St. Peter-es-Liens. It is today the convent of St. Anthony the Great. Cf. Rev. Gabriel: Maronite Church Hist. 2nd Vol., 3rd Part, P. 368.)

[5] (Al-Machriq, T. XXIII (1925), P. 586.)

in the convent and brought them to the English Museum, which due to this, became one of the most famous and richest Libraries on Oriental Documents.[1]

In 1735, the Holy-See again delegated another Maronite to the Copts and Chaldeans: Etienne Aouad, who began his mission in Egypt and had long conversations with the Coptic Patriarch, who came to recognize the supremacy of the Roman Pontiff, having Joseph Assemani as an eyewitness, he personally wrote letters full of submission to the Holy-See. Aouad sent these letters to the Pope through the Jesuits' Rev. General.[2]

A year later in 1736, Joseph Assemani, Guardian of the Vatican Library, came to Lebanon to preside over the Lebanese Council, in the Holy-See's name. The Pope charged him with a mission to the Copts. Assemani brought pontifical edicts and letters from the Propaganda to the Coptic Patriarch and his nation. Assemani confided them to the Rev. Guardian of the Franciscans of Jerusalem, who went to Egypt, where he was gladly received by the patriarch who professed the Catholic Faith.[3] Nevertheless the Copts asked to see Assemani himself and assured him that they will realize the Union by his intervention.[4] Assemani left Lebanon in 1738, and went to Egypt to accomplish his mission.[5]

Till that time, the Holy-See was administering the Catholic Copts by Vicar-Apostolic, elect among the Franciscan Missionaries.[6] But after Assemani's mission the Holy-See brought out important modifications. From then on, the Catholic Coptic nation continued to be governed by Franciscans but with native bishops designated by the Pope.[7]

When Benedict XIV, received the Coptic Deputation of Jerusalem which professed before Him the Catholic Faith, He recognized by an Edict on August 4, 1741, Amba Athanas, the Coptic Arch-Bishop of Jerusalem as the Chief of the United Copts. They gave him Justin Maraghi as Vicar-General residing in Egypt.

[1] (Al-Machriq, t. XXIII (1925), P. 751.)
[2] (Blaibel: Lebanese Order Hist. t. I, P. 58.)
[3] (Al-Machriq, t. XXV (1927), P. 576.)
[4] (Blaibel: Leb. Ord. Hist., t. I, P. 284; Rev. Khouairy; Maro. Relig. in Egypt. Hist. P. 95 s.)
[5] (Blaibel: Ibid.; Khouairy: Ibid.)
[6] (Pisani: Op. cit., P. 312; Khouairy: Ibid.)
[7] (Pisani: Ibid., P. 313.)

At the same time, Raphael Tukhy, being called to Rome to teach his Maternal Language in the College of the Propaganda, where he was educated, was elected Coptic Bishop of Arsinoe. He undertook revising and reprinting his Rite's liturgical books. Assemani, Savant of his time and Copts' friend, had to help him.

Athanas succeeded John Farargi, who had passed away, and Mathew Righet replaced him.[1] This situation remained as it was till the end of the 19th Century.[2]

In 1895, Pope Leo XIII instituted the National Coptic Church, He divided Egypt into three dioceses. He preconized Cyril Macaire, Patriarch of Alexandria, in 1899.

Today, the Nation's Chief bears the titular of the Apostolic Administrator. The Catholic Copts are about 25,000 followers. They have always lived with the Maronites of Egypt in perfect understanding and in the spirit of the Christian charity.

[1] (Farargi and Righet were preconized bishops; neither of the two could receive the Episcopal Consecration, due to the misfortune of time.)

[2] (Pisani: Op. cit. P. 309; Khouairy: Ibid.)

Chapter III

THE GREEK MELKITES

I. Historic. II. First Patriarchs of Melkites' Church. III. Zakher and Sayegh. IV. Choueirites. V. Melkite Nuns. VI. Persecutions Endured by Melkites. VII. Persecutions Endured by the Maronites. VIII. Greeks, Maronite Religious. IX. Donations. X. Germanos Adam. XI. Maximos and Gerassimos. XII. Yoasaf Dahan. XIII. Sarrouf.

I. HISTORIC

The Rite, generally called Greek Rite, and dominant in Russia, Balkans, Lower-Danube and Oriental Mediterranean Basin, is "in reality the Byzantine Rite, the same as used in Constantinople, from the 4th to the 10th Centuries on the foundations taken from Antioch through Cappadocia".[1] In the beginning the Rite had but one language, the Greek. Later, following the countries' politics, in which it penetrated, it was translated to Georgian, Slovanic and Roumanian. When it was brought into Syria a large part adopted the Arabic language.

Those who in Syria were of this Rite, professed Photius' and Cerulaire's doctrine. There were some Greek groups united with the Roman Church. Sometimes bishops and even some patriarchs had Catholic feelings.[2] But there was no Greek United Church. About the end of the 17th Century, with the Patriarch Cyril V, although there were some exceptions, for his successor, Athanas the IV, "A Persistent Hierarchy of the United Melkite Patriarchs was established besides an equal persistent and uninterrupted hierarchy of Orthodox patriarchs".[3]

Cyril V was elected patriarch by the Orthodox. But he arrived to submit himself to the Pope and adhered to the Union. Athanas IV, succeeded him, but he refused at his death in 1724, to profess the Catholic Faith.[4] Damascus Christians, who remained attached to the Union, elected to replace him, the Rev. Seraphin Thanas, student of the Propaganda, he took the name

[1] (Orie. Echos, t. IX, P. 332.)
[2] (Ori. Chris. Mag. 1st year, P. 98 ss.)
[3] (Ori. Chris. Mag. 3rd year, P. 7; Ori. Echos, t. IX, P. 360 ss.)
[4] (Ori. Echos. t. IV, P. 327.)

of Cyril VI. "It was he, whom the Providence destined to restore definitively the Catholicism in the Patriarchate of Antioch".[1]

The United took the name of Greek Melkites to be signalized from the Greek Orthodox.[2]

The Melkites inhabit chiefly in Syria and Lebanon. Some important groups may be found in Palestine and Egypt.

From the 18th Century, said Rev. Charon, the Greek Melkites of two patriarchates: Jerusalem and Alexandria held the See of Antioch.[3] Pope Gregory XVI, confirming whatsoever was done long before, accorded to Maximos Mazloum, the personal privilege to bear titular of Patriarch of Antioch, Alexandria and Jerusalem. This privilege was expressly to be renewed for every New Titulary of the patriarchal See. "This nevertheless, seems the result of the affair of Maximos' successor, Clement Bahouth, who, in order to bear himself this triple titular received the approval of Rome.[4]

The Melkite Patriarch generally resides in Damascus (Syria) from where He extends His jurisdiction on all the Orient.[5]

II. FIRST PATRIARCHS OF MELKITE CHURCH

About the end of the 17th Century, Cyril V, started the Greek Melkite Patriarchs' series, he was elected by the Orthodox.

[1] (Oric. Echos, t. V, P. 19 s.; Mass'ad: Ad-Dor Al-Manzoum, P. 81.)

[2] (For the Melkites' Origins, see:

a) Rev. Charon: Ori. Echos, t. XI, P. 35 ss., 83 ss.; Msgr. Clement David: Kitab al-qasara, Arabic text, passim; Al-Manar, Organe of Syria Orthodox community, February 10, 1900 and Al-Machriq, t. II (1899) P. 588; t. III (1900) P. 267 ss.; t. IV (1901) P. 127, t. V (1902) P. 104 ss. and 957 ss.; t. IX (1906) P. 994 s. and 1047; t. X (1907) P. 382; t. XII (1909) P. 154, etc.

b) Rev. Evangelos Eid: Study on the Greek Melkites' Origins, 23 pages; Idem. Greek Melkites' Community and Al-Machriq, 18 pages; Rev. Constantine Basha; Critical Study on the Greek Melkites' Origin and their language, Arabic text, Cairo, 80 pages.)

[3] (From 1772, the Melkite Patriarch, being patriarch of Antioch, is Apostolic Administrator of Alexandria and Jerusalem. Cf. Charon: Melkite Patriar. Hist., t. III, fasc. II, P. 433.)

[4] (Ori. Echos, t. IX, P. 275. — "From 1772, the three Patriarchates have never been disjoined; but after the edict of the Propaganda on July 25, 1772, Cardinal Castelli being its Prefect said: "These three Patriarchates would be divided AD BENEPLACITUM SANCTAE SEDIS, if circumstances urge it". Cf. Charon: Melkite Patr. Hist. t. III, fasc. II, P. 343.)

[5] (P.S. He also resides in Egypt during the winter, and in Lebanon during the summer but just for a short time.)

The Maronite Patriarch, Etienne Douaihi, began many controversies of Dogma matters, among these, that of the Real Presence. (Presence of Christ after the Consecration.) He taught that the Real Presence takes place immediately after the Words of the Consecration. Cyril V said that It takes place only after the Epiklesis (Invocation of the Holy Ghost). They proposed to hold a conference.

In 1683, Douaihi was at Deir-el-Kamar, residence of Emir Ahmad Bin Ma'an, Lebanon Governor.[1] Cyril V came with four of his bishops, among them the famous, Euftimios Saifi, the real founder of the New-Melkite Church. The discussion took place before the Emir Ahmad, Cyril was convinced by the force of argumentation of his adversary and by the clearness of his statement.[2] Euftimios was the first to consent to Douaihi's thesis and to sign It.[3] Being shaken by this debate, the Patriarch did not hesitate to profess Catholicism; following Him, many prelates were converted, among them the bishop of Beyrouth.[4]

After the reunion, Bishop Euftimios said to whoever wanted to hear him: "The Church of the Francs and the Maronites is the Holy and the Veritable Church."[5]

Cyril sent his profession of the Faith to Rome and asked for the Pallium.[6] He died in the Catholic Religion in 1720.[7]

Athanas IV was his successor, he first manifested his desire for the Union, but it was for a short time. At his death in 1724, he refused to profess the Catholic Faith.[8]

At the death of Athanas IV, some bishops gathering in Synod of Damascus, elected patriarch, the Rev. Seraphin Thanas, Nephew of the Bishop, Euftimios Saifi. He was consecrated on September 20, 1724, by Neophite, Bishop of Saidnaya, Basil, Bishop of Banias, Euthyme, Bishop of Forzol.[9] It was He, whom the Providence destined to restore definitely Catholicism in the Melkite Patriarchate of Antioch.

[1] (Rev. Ghabriel: Mar. Chur. Hist. 2nd Vol., 1st Part, P. 521.)
[2] (Idem: Ibid., P. 523.)
[3] (Letters Edifiantes, t. I, P. 87 ss.)
[4] (Letters Edif. t. I, P. 118; Al-Machriq, t. XIV (1911) P. 649; Orient Echos, t. IV, P. 327; Chris. Orie. Mag. t. III, P. 8 ss.)
[5] (Besson: Syria and the Holy Land, P. 160 s.)
[6] (Rev. Gabriel: Maro. Church Hist. 2nd Vol., 1st Part, P. 136.)
[7] (Idem: Ibid., P. 135.)
[8] (Rev. Ghabriel: Ibid., P. 135; Ori. Echos, t. IV, P. 330 s.)
[9] (Rev. Ghabriel: Op. cit. 2nd Vol., 2nd Part, P. 136.)

The New Patriarch took the name of Cyril VI, he sent his profession of the Faith to the Holy-See, who declared in 1729, the validity of his election. The Pallium was remitted to him in 1744, by intermediate of Emmanuel, Latin Bishop of Babylonia.[1]

The Orthodox of Aleppo were discontented by this election. They chose Sylvester of Cyprus, to succeed Athanas IV, who supported by the patriarch of Phanar and of Jerusalem, came out of Constantinople with a Firman (Confirmation edict from the Turk Authority) which recognized him patriarch of Antioch and permitted him to stop or exile his rival and his followers.[2]

Sylvester came to Damascus to dispose and deliver Cyril to Justice. But Cyril fled to Lebanon and asked refuge and help from the Maronite Patriarch, Jacob Aouad (1705-1733) who heartily received him.[3] He wrote in his favor a letter of recommendation to France's Ambassador to Constantinople.[4] Sylvester, being informed of this matter, was in terrible wrath and promised to take vengeance. He provoked the Naieb (Vice-Sultan) of Tripoli against the Maronite Patriarch, who was pursued, as we will see later on.

Cyril VI followed the example of His Uncle, Bishop Euftimios Saifi. He definitively suppressed the fastings and abstinences of the Feast Days: SS. Peter and Paul, Apostles, Blessed Virgin Mary's Assumption and Christmas Day.[5] But He only safeguarded the Vigil of these Feasts.[6]

These innovations created among the Nation two groups: CONSERVATORS and INNOVATORS. The latter, encouraged by the Patriarch, indulged in with excess. The Pope then had to intervene. He annulled the patriarchal provisions and ordered that the old custom be re-established.

Nevertheless dissensions did not cease, the Holy-See continued to work for peace. He confided to Rev. Michael Alexander, General-Superior of the Maronite Religious, on his way from Rome a mission to be accomplished with Cyril. In a letter written in 1732, to the Cardinal Zondadari, Rev. Michael Alexander said that he transmitted the instructions, with which he was charged. "The Patriarch," said he, "seems so good; but he is hesi-

[1] (Idem: Ibid., P. 136.)

[2] (Letters Edif. t. I, P. 469 ss; Ori. Echos t. V, P. 18 s.)

[3] (Rev. Ghabriel: Op. cit. 2nd Vol., 1st part, P. 564; 2nd part, P. 136.)

[4] (Rev. Ghabriel Op. cit., 2nd Vol., 1st Part, P. 564; 2nd Part, P. 136.)

[5] (Melkites have twelve days of abstinence for the Feast days of the Apostles, fourteen days for the Assumption and twelve days for Christmas.)

[6] (Ori. Echos t. V, P. 23.)

tating . . . The Nation is now divided into four groups. One is following the Orthodox, the second the Latins, the third is loyal to the Ancient Custom of the Rite and the fourth favorizing the Patriarch's opinion, is docile and obedient to Rome, but not in whatsoever concerns the fastings and abstinences".[1]

Cyril VI did not hide the aid he received in Lebanon, He declared to Benedict XIV that the Maronites loved the Melkites very much. "Some Maronite Bishops even condescended to give our priests complete and full jurisdiction of their own flock".[2]

Feeling the end of his days, Cyril abdicated in 1759, in favor of his nephew, Ignace Jauhar, a Salvatorian Monk, who was consecrated under the name of Athanas.[3] Some Bishops appealed it to Rome. Clement XIII annuled Cyril's abdication, due to the failure of the Holy-See's consent and he suspended Jauhar,[4] and he chose for the Patriarchate, Maximos Hakim, Arch-Bishop of Aleppo.[5] He also sent to the Melkites, as Apostolic delegate and commissary, the Rev. Dominic de Lanceis of the Preacher-Brothers, with all the necessary faculties.[6]

The Delegate of the Pope went on June 25, 1761, to the St. Saviour's Convent, where the Bishops and partisans of Jauhar were gathered. He pointed out the claim letters before them, and exposed his mission's motive. The conference did not have any result, he then left the Convent and went to Sidon.

The Bishops addressed a collective letter to him, in which they declared that the election of Jauhar was legitimate and they would not accept another patriarch.[7]

Matters became worse, the Rev. Dominic then asked Rev. Anthony, a Maronite pastor of Joun, a village near the Convent, to go to St. Saviour's and "to read in the presence of the General-Superior and Assistants, the Edict QUAM CARA SEMPER, which dismissed Athanas and suspended him with absolution reserved to the Sovereign Pontiff and declared null all the Patriarch's acts", he (Anthony) also had to renew this reading before

[1] (Blaibel: Op. cit. t. I, P. 201 s., 227 ss., 339.)

[2] (Orie. Echos, t. XVI, P. 543.)

[3] (Jauhar was at that time 27 years of age. According to the Holy-Canons, this is not sufficient to the Episcopacy. Cf. Ori. Echos, t. V, P. 86.)

[4] (Raphael de Martinis: Juris pontificii de Propaganda Fide, Par. 1st t. IV, P. 49. "QUAM CARA SEMPER".)

[5] (Raphael de Martinis: Ibid., t. IV, P. 51. "DELATIS AD NOS".)

[6] (Raphael de Martinis: Ibid., t. IV, P. 57. "CUM NOBIS CONSTITERIT".)

[7] (Greek-Catholic Epis. Arch. of Beyrouth, Piece 7.)

Athanas and his bishops.[1] The task was arduous and delicate; it urges courage, but the Rev. Anthony did not hesitate to obey.[2]

After many incidents, the affairs were finally managed. Maximos Hakim had died in the meantime. The bishops elected Athanas Dahan, who took the name of Theodosius VI, and was confirmed by Rome.[3]

III. ZAKHER AND SAYEGH

The two: Abdallah Zakher and Nicholas Sayegh of Aleppo built the glory of the Melkite Nation, the first by his famous controversies; the second, by his writings and solidity, which he gave the Congregation of the Choueirite Religious. They realized their works by the priceless help of the Maronites.

It made no difference whether they were of Catholic or of Orthodox Origin nor how they were converted, but it is certain that the Rev. Peter Toulaoui, Vicar of the Maronite Patriarch in Aleppo, exercised on their literary and religious education, an incontestable influence.[4]

At the end of the 17th Century and even till the first part of the 18th Century, the learning of the Arabic literary language was still reserved in Syria to the Moslems. The Christians were forbidden to write but the common language, which is very different from the Literary language. This was to despise them (Christians).[5] A Maronite of Aleppo, Gabriel Farhat, was the first to bribe a Moslem sheik who initiated him (Gabriel) in the rules of the syntax. When he got all the secrets of it, he hastened to share his learnings with his co-religionists. "He was the author of the first reasoned Arabic Grammar, composed by a Christian".[6]

Farhat came to Lebanon and entered the Maronite Religious Order. He returned to Aleppo upon the invitation of the Orthodox Patriarch, Athanas Debbas, to correct and put in use a liturgical book, taken from the books of St. John Chrysostome and translated to the Arabic.[7] When he finished his work, they called him to Lebanon and elected him General-Superior of his

[1] (Greek-Catholic Epis. Arch. of Beyrouth, Piece 18.)

[2] (This was on July 4, 1761.)

[3] (Orie. Echos, t. V, P. 86 ss.)

[4] (Al-Machriq, t. III (1900), P. 360, 670, 719, 915; Orie. Echos, t. XI, P. 73 ss, and 224 ss.)

[5] (Orie. Echos, t. V, P. 84.)

[6] (Ori. Echos, t. V, P. 84.)

[7] (Kitab ad-Dorr al-Montakhab.)

Order in 1716.[1] And later He became the Maronite Bishop of Aleppo.

Zakher and Sayegh imitated Farhat, they also bribed a Moslem sheik, and entirely got the Arabic literary language.

The Maronite-Vicar in Aleppo unfolded much zeal to convert the Orthodox. Zakher joined him and both of them worked together for some time.[2]

Zakher loved controversies, his religious discussions had great publicity. The Orthodox priests complained of this to their patriarch, who obtained from Constantinople a death order against this formidable adversary. Being informed in time, Zakher fled to Lebanon. He asked for admission in the Melkite Convent of St. John of Choueir and took the Religious habit in 1722. There he had a daring project at that time, to establish a printing-house, so he would be able to send out religious books, much faster than through the corresponding manner. He started to engrave the characters, which were very easy for him, because he had previously exercised the profession of jeweler. These characters, which seem today defective, were very good for that time. From there the edition of the Maronite National Council's Codes were published, the Council took place in Lebanon in 1736.[3]

In 1723, a Synod composed by all the Orthodox prelates had taken place in Constantinople against the Melkites. A cruel persecution was prepared. Zakher was in the Maronite convent of Louaysee, when he knew about that Synod. He quickly started to prove the errors of that gathering and composed a book to which he gave a SIGNIFICANT TITLE: "Refutation of the Obstinate Council" (At-tafnid lil-Majma' Al-'Anid). This book gained great reputation in all Syria.[4]

The Maronites loved Zakher very much, appraised him and spread his publicity. His reputation reached Rome. The Propaganda forced him by the intervention of his Maronite compatriot, Farhat, to accept the adviser's office of the Oriental Churches. Msgr. Joseph Assemani, acting for the Propaganda, furnished him the voyage expenses and cared for everything he may need. But Zakher, yielding to his friends' demands, preferred to stay in Lebanon.[5]

[1] (Blaibel: Leb. Rel. Hist. t. I, P. 98.)
[2] (Orie. Echos, t. XI, P. 223 ss.)
[3] (Orie. Echos, t. V, P. 84.)
[4] (Orie. Echos, t. XI, P. 243.)
[5] (Orie. Echos, t. XI, P. 224 and 281 ss.)

He was very pleased with the Maronite Religious' company, his visits to Louaysee multiplied, he would spend a whole week with them before going either to Rev. Moussa Qattan at Zouk Mikaiel, or to St. John of Choueir (Melkite Convent).[1]

He personally said in a letter on January 22, 1740: "During the year 1723," said he, "I often prolonged my sojourn in Louaysee convent, with the Late Bishop Farhat . . .[2] . . . The Maronite Religious desired me to stay with them and they put at my disposition, any convent I chose".[3]

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Nicholas Sayegh saw some of his Maronite compatriots going to Lebanon and entering the religious life. He decided to follow them, but his family opposed him.

During that time, the Rev. Gabriel Farhat arrived in Aleppo.[4]

Sayegh came to greet him and he opened to him his heart, expressing his ardent desire to enter in the religious life. He supplicated him to intervene with his father. Farhat listened to him with joy and so unfolded all his activity and zeal to help him consecrate himself to God's service. Thenceforth, a close friendship united both of them till death.

Sayegh went to Lebanon and before going to St. John Convent of Choueir, he visited Qadisha Valley (Holy) where monasteries and hermitages flourished.

Farhat often came to St. John, Mother-House of Choueirite Religious, to see Nicholas Sayegh, during his novitiate and after.[5]

Since the name of Sayegh is the spirit of the Choueirites congregation and is intimately bound to them, the Maronites remarkably aided him and his Religious, as you will soon see.

[1] (Orie. Echos, t. XI, P. 224 ss and 281 ss.)

[2] (At that time, in 1723, Farhat was not yet a Bishop, he became bishop of Aleppo July 29, 1725 to July 9, 1732.)

[3] (Orie. Echos, t. XI, P. 281 ss).

[4] (He came to Aleppo, as the Orient Echos tell us, in 1713, after his return from Rome. Cf. t. XI, P. 74. It was rather in 1716, when he was called by the Orthodox Patriarch, Athanas Debbas. Cf. Blaibel: Leban. Relig. Order's Hist. t. I, P. 98 s.)

[5] (Choueirites' Annal. t. I, cah. 1st, P. 11; Orie. Echo. t. XI, P. 74.)

IV. CHOUEIRITE RELIGIOUS

They gave to these Religious the name of Choueirites, after the Village of Choueir (Al-Maten, Lebanon) where the Mother-House, St. John Convent, exists.

Their Congregation was formed about 1697.[1] At Its birth, supports and advisories, were in need; so the Maronites provided for their needs. The Rev. Gabriel Farhat was their great supporter. A Melkite Priest, Rev. Bacel said: "Farhat, a well educated and very zealous Maronite priest, distinctly loved the first Choueirites, visited them often and put his fortune at their disposal."[2]

Before that Congregation had its definite Constitutions, it followed for many years the Maronite Religious' Constitutions.[3] Its Superior, Nicholas Sayegh, showed this by a letter to the Propaganda in 1734.[4]

All work established for the salvation of souls, must endure persecutions and hostilities, especially in its beginning. The tactics of the evil-spirit is to discourage the promoters and to extinguish the enterprise at its cradle. Also this is the plan of the Providence to extricate the work from the crucible of suffering, from human considerations and to purify it of all material interest. The servant, said the Saviour to His Disciples, "is not greater than its master. If they have persecuted Me, they will also persecute you."[5] Thus was the debut of the Seraphic Order, Jesuits' and the Maronite Religious'.[6] The Choueirites also were not excluded from that law. They had to endure various persecutions from the Orthodox and even from their own Patriarchs and Bishops. Despite all this the Maronites were their priceless helpers.

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The Choueirites occupied St. Elias Convent at Choya, close to another convent of the same name, belonging to the Maronite Religious. Some Orthodox decided to chase them out, they did it and then replaced them. The Maronite Religious' General-Su-

[1] (Orie. Echos, t. XII, P. 30 s.)
[2] (Orie. Echos, t. VI, P. 243.)
[3] (Orie. Echos, t. V, P. 83; t. VI, P. 243.)
[4] (Orie. Echos, t. X, P. 172.)
[5] (St. John, XV, 20.)
[6] (Blaibel, Leb. Rel. Ord. Hist., t. I, Passim.)

perior, Thomas Labboudi, famous for his zeal, intelligence and activity, was in the neighboring Convent. He used all his energy in favor of the Persecuted and worked discreetly with the civil authorities and he succeeded. One evening, the Emir Hussein, relative of the Emir Najem, came suddenly to the Convent where the Orthodox existed. He called the Rev. Labboudi and some of his religious, as it was planned between them (Emir and Labboudi) to retake the place. The Choueirites who took refuge and were hiding with the Maronite Religious, were restored in their rights. The Maronite Religious' Annals report these alternations in a letter to Rome on September, 1728.[1]

The enemies were not discouraged, they knew how to bribe the Emir Najem, the district Governor, so they retook the Mother-House of the Choueirites. They, being warned about the coming blow, had transferred their effects and furniture into St. Elias, the Maronite Convent of Choya, abandoned the place to their enemies and took refuge with the Maronites in Choya.[2]

In order to have justice, Rev. Sayegh, Superior of the Congregation, went to Deir-el-Kamar (Convent of the Moon) to the Emir Haidar, General-Governor of Lebanon, who wrote to the Emir Najem, ordering him to restore St. Elias Convent to the Choueirites. A Maronite, Abou-Farhat Eid was in charge of delivering the letter and to make him (Najem) apologize. This was not an easy job. After many proceedings, "Najem accepted and complied with a trick, which the Maronite Eid had figured out. That trick justified Emir Najem in the eyes of the Orthodox, with whom the Emir was engaged by a contract through money".

Abou-Farhat returned to Deir-el-Kamar, to inform the Emir Haidar, of his plan before he puts it into execution. "It is very good," replied the Governor to him, "return then to the Emir Najem, take to him my orders and tell him about your trick. You shall immediately bring the Rev. Sayegh and his Religious to St. John Convent, under armed protection". . .

THUS SAID, THUS DONE

Abou-Farhat went and he presented the Emir Najem with the letter of the Greater-Emir, who ordered him to give back the convent to the Choueirites. Abou-Farhat was taken by fury as violent as it was fictitious, he cried with a menacing tune, which struck with stupefaction all who were assisting at that

[1] (Blaibel: Leb. Rel. Ord. Hist., t. I, P. 149 and 159.)

[2] (Orie. Echos, t. VII, P. 201 s.)

scene; saying: "The Greater Emir restores these Religious (Choueirites) in their convent; Emir Najem has no say in the matter, if it pleases him or not". The role was played, the Choueirites retook the convent the same day.[1]

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The discord between the Choueirites and the Patriarch Cyril VI Thanas and the Bishop Sarrouf, was more grave because of the future scandal.

Cyril VI was completely against the Choueirites. On every occasion he showed them his dissatisfaction. "He involved," said the Rev. Charon, "the feeble Monks or those who had no fervor to quit the Congregation, promising to release them from their vows; he forced the Choueirites to come into Deir-el-Mokhalles[2] and to eat meat.[3] He withdrew of them, one by one, the parishes which they were serving in Lebanon.[4]

What was the cause of this malevolence? Rev. Sayegh, General-Superior, shows us the cause by a letter to the same Patriarch, on March 4, 1735: "What is the matter of our disagreements, what is the cause of it, if it is not the Roman Encyclical, which we defend and which dissatisfies your Eminence?[5] . . . If it is otherwise, what did we do, and what is the motive of your fury against us? . . ."[6]

In effect, Cyril VI wanted to unite the two Congregations: Choueirites and Salvatorians, into one Congregation, but the Choueirites refused. He also wanted to force them to follow the innovations in the Fastings and Abstinence, which he brought into the Rite and this they also refused.

Being discontented by all this rigidness, the Patriarch was continually trying to attack Rev. Sayegh.

In the beginning of 1753, he wrote to the Bishop Maximos Hakim, who happened at that time to be in St. John of Choueir, and sent to him the order of suspension concerning the Rev.

[1] (Orie. Echos, t. VII, P. 201 s.; Blaibel: Ibid., P. 149.)

[2] (Saviour Convent, built in 1708, South Lebanon, where the Patriarch was residing.)

[3] (In opposition to the Choueirites Constitutions.)

[4] (Orie. Echos, t. IX, P. 284.)

[5] (In this Encyclical, the Pope disproved the innovations made by the Patriarch Cyril in the Melkite Rite.)

[6] (Orie. Echos, t. IX, P. 286.)

Sayegh. The Bishop consulted some Latin Missionaries and Theologians; they declared that the penalty of the suspension does not reach Sayegh while he is residing in the Convents of his Congregation, but if elsewhere, he must submit to it.

About the end of February, 1735, Sayegh decided to appeal the case to Rome. He wrote to Pope Clement XII and to the Propaganda, two long letters, which did not reach their destination.[1] The Procurator of the Choueirites in Rome intercepted them and brought them back to the Patriarch.[2]

The Maronite Patriarch, Joseph El-Khazen (1733-1742) feared the scandals and the evils which these dissensions can cause. Upon the advice of his Bishops, He wrote on the 22nd of February, 1735, to Pope Clement XII, setting forth the situation and begged His Holiness to put an end to these strifes.[3]

Cyril VI explained to the Pope and the Propaganda that the Choueirite Monks were undisciplined and unsubdued.[4]

The Maronites in Rome were for the Choueirites. Joseph Assemani counterbalanced through his reports in their favor, the accusations of Cyril. He wrote to Sayegh and gave him hope for success. Also his nephew, the Rev. Etienne 'Aouad, had continual relations with the Choueirites and told them all that was going on in Rome about the matter of their Congregation.[5]

Two Choueirite Monks were sent to Rome by their Superior to regulate some questions and defend their community against the pretensions of the Patriarch Cyril. The latter and His Procurator in Rome, Rev. John Amiouni, importuned the Holy-See with their solicitations to send the two Monks back to them. They had no idea that Assemani would block them. After they listened to the two Choueirites, the Cardinal Petra, Prefect of the Propaganda, the Cardinal Belluga and Msgr. Assemani wrote to the Rev. Sayegh, felicitation letters. They praised the wisdom of his two delegates and the perseverance of the Congregation, which knew how to oppose the innovating enterprises of the Patriarch. They gave him hope of obtaining a residence in Rome.

In September, 1734, the Rev. Sayegh was informed that the Holy Father gave to the Choueirites, St. Mary Basilica in Domi-

[1] (Orie. Echos, t. IX, P. 284.)
[2] (Orie. Echos, t. IX, P. 287.)
[3] (Orie. Echos, t. IX, P. 284.)
[4] (Ibid., P. 284 ss.)
[5] (Ibid., P. 284 ss.)

nica, commonly called DELLA NAVICELLA. The Religious took possession of it in the same year.[1]

The Choueirites also had disputes with another of their patriarchs, Theodosius Dahan, and with the Bishop of Beyrouth, Ignace Sarrouf.

The Emir Joseph Chehab, Governor of Lebanon, who desired peace, asked the Rev. General-Superior of the Maronite Religious and his Assistants to go to St. Anthony Convent of Qarqafee, where Theodosius resided to put an end to those quarrels. The Patriarch Theodosius hastened and sent to the Rev. General-Superior, before his arrival at Qarqafee, a long twenty page report to put out during his grievances against the Choueirites. After many sufferings they succeeded to reconcile the Patriarch with Choueirites. They also managed an interview between the Bishop Sarrouf and the Choueirites.

The Bishop was more violent and wanted to impose upon them regulations contradicting their Codes, but they did not accept. Germanos Adam, Melkite Bishop of Aleppo, residing in Zouq-Mikaiel (Lebanon) took their defense, and Sarrouf attacked him. The Maronite Patriarch (1797-1820) Joseph Tyan intervened to end those troubles. They still have the letters which Adam sent to Him, to set forth the intrigues of Sarrouf and the mistakes which he committed.

When the Choueirites were in the presence of Sarrouf, they asked him to withdraw the NEW RULES, which he wanted to put in their Constitutions. He refused, so they appealed the case to Rome. The Maronite Bishop of Beyrouth, Michael Fadel, was asked to publish a FATWA[2] based upon proofs taken from the Canon Law and Civic Codes to state the appeal to Rome and to force the two Parties to cease hostilities and to keep themselves in STATU QUO, till Rome says the word.

Fadel did the work and submitted it to the Melkite Patriarch.

Some time later, while they were calmly waiting for the decision of Rome, Sarrouf appeared with a charge and required a convent for himself, which the Patriarch Theodosius had given to the Choueirites eighteen years previous. Theodosius supported the Bishop of Beyrouth. The Choueirites again went to the Bishop Fadel, who published in their favor in 1783, two FATWAS, in which he blamed the Patriarch for wanting to return to a donation which no longer belonged to him.[3]

[1] (Ori. Echos, t. V, P. 25; t. IX, P. 156 ss.)
[2] (Juridical solution.)
[3] (Orie. Echos, t. XIII, P. 282 ss.)

Pius VI sent an edict in 1784, to a Maronite Cheik, Sa'd El-Khoury, in which He exhorted him to use his influence and activity in serving the Bishop, whom He delegated to cut short the struggle existing between the Choueirites, the Patriarch and the Bishop Sarrouf.[1] Sa'd, well known for his piety and zeal for Religion, obeyed and served the desire of the Sovereign Pontiff.

This misunderstanding came to an end, as all human things come to an end.

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In 1756, Sayegh put the final touches on the Constitutions of his Congregation.[2] He presented them to the Pontifical approbation. Benedict XIV charged the Cardinal Tamburini to examine them and He approved them in 1757. They were printed in Rome at the expense of Msgr. Assemani, Guardian of the Vatican Library. They were preceded by a long preface of thirty-six pages, composed in 1758, by this Illustrious Maronite Bishop. He made in that preface, the eulogy of the Choueirites, who adopted the RULES of St. Basil, after they followed for sometime the RULES of St. Anthony the Great, adopted by the Maronite Religious. He also called upon some privileges granted to them by the Popes: Clement XII and Benedict XIV. He exalted the virtues of Rev. Sayegh, who died as a Saint. This work will remain to the Choueirites as a Perpetual memento of the interest which the Maronites gave them.[3]

V. THE MELKITE NUNS

Eight Melkite virgins came to Lebanon in 1719 and asked to form a religious community. The Jesuit Fathers helped them in establishing a residence at Zouk-Mikaiel upon a piece of ground donated by the Maronites. This is now the Notre-Dame Convent of the Annunciation.[4] In the beginning, Jesuits and Choueirites worked for the Spiritual direction. But when it was concerning the elaboration of their Constitutions, they had different views. The Choueirites wanted to direct them with complete exclusion

[1] (Rachid Chartouni: Maronite Patriarchs' Chronology, P. 86 ss. — The Sheik Sa'd made another service to the Melkites. He eased in 1811, the acquisition of 'Ain Traz, to the Patriarch Agapios Matar, who wanted to establish a seminary for the secular priests.)

[2] (CONSTITUTIONES SANCTI BASILII MAGNI.)

[3] (Orie. Echos, t. XII, P. 30 ss.)

[4] (Al-Machriq, t. IV (1902), P. 974 ss.)

of the others and to impose upon them their own rules, which are the Maronites'. They urged them to abstain from meat and bear the name of "Basilian Sisters", even if they are following the Rules of St. Anthony. The Jesuits, indicating to them the Rules of the VISITANDINES, gave them rules less rigid and permitted them, among other things, to eat meat. Then came the dissensions, those girls divided into two parties.[1]

The Maronite Bishops 'Abdallah Qara'ali and Tobias El-Khazen were invited with the General-Superior of the Lebanese Religious to arbitrate and decide. After a thorough examination, the Judges declared that these Nuns, not yet engaged in any vow, absolutely remain free to adopt the Regulations which they prefer.[2]

The affair was not settled but it was brought to Rome. Benedict XIV advised the Postulants to follow the Statutes of St. Anthony and to be under the dependency of the Melkite Bishop of Beyrouth.

These instructions of the Holy-See did not please the Sisters. Seven of the ten Sisters left the Annunciation Convent and went to the Maronite Convent of Harache, where they became Maronite Sisters.[3]

VI. PERSECUTIONS ENDURED BY THE MELKITES

The Separated Christians looked with fury at the growing conversion movement without interruption. Some of them decided to stop its current, they obtained favorable means to succeed. They certificated to Sublime-Porte (Turk Supreme Court) that all who abandoned their religion to profess Catholicism, became the subjects of the Pope. Through regrettable confusion, perhaps intentionally, the entering in communion with the Holy-See and recognizing Its supremacy meant BECOMING LATIN.[4]

[1] (Blaibel: Leba. Rel. Hist. t. I, P. 307; Rev. Ghabriel: Maro. Chur. Hist. 1st Part, P. 714.)

[2] (Blaibel: Op. cit., t. I, P. 325.)

[3] (Orie. Echos; t. XI, 157. — The Melkites served themselves with the Maronite Religious Congregations' Constitutions, as it is seen. More than that, about the end of the 19th Century, a Melkite Bishop, Mo'aqqad, founder of the St. Paul Missionaries' Society (Paulists) adopted the same plan and almost the same Statutes of the Maronite Missionaries Society of Kreim.)

[4] (Doc. Ined., t. I, P. 548 ss.)

They served themselves also with another expedient: the name FRANC, in Arabic, FRANGI, means chiefly the FRENCH. But it means all the Europeans. "Later on it was used commonly for a synonym of a Catholic and given to the Oriental Christians, who submitted to the Roman Pontiff".[1] The separated Christians gave it to their brothers who were converted to animate against them the susceptibilities of the Ottoman governmentals. "Becoming Catholic or becoming FRANC," had the same meaning during the time of avanies (Tax).[2] Moreover it meant taking away from the Sultan's authority.

The Sublime-Porte's agents did not ask for more, they showed that they believed in all these allegations. Then "Commandments from the Greater-Master" came out: "Seize those criminals, throw them in prison and especially condemn them to pay extortions."

The Greek Melkites started to form themselves into scattered communities in 1724. From that time till they obtained from the Sultan Mahmoud, the civic emancipation edict, in 1838, they endured cruel vexations and even persecutions. Every time, they were pursued, they took refuge in Lebanon.

In 1841, in the AFFAIRES DES BONNETS (Hats' affairs) the Patriarch of Phanar affirmed in his report to the Supreme-Court, that the Melkites, only from 150 years back, were constituted in a national group as were the Catholic Armenians and that they took refuge in Lebanon.[3]

At the election of Cyril VI, by the Greeks of Damascus, Sylvester declared himself his competitor. He obtained from the Sultan Ahmed III, besides the Firman, which recognizes him the Patriarch of Antioch, "Commandments" with which he ordered the Missionaries to cut all communications with the Greeks, Armenians, Syrians (Syriacs) subjects of the Ottoman Empire; who (Greeks . . .) have embraced Catholicism, to return to their primitive religion.[4]

Sylvester entered Aleppo and signified his Firman to all the Greeks, who were forced to recognize him as their Patriarch.[5] The Ottoman authorities then sent to prison the Melkite Arch-Bishops of Aleppo and Sidon, many priests and the Melkite Notables of Aleppo, Damascus, Tripoli and Sidon. They menaced them

[1] (Ibid., t. I, P. 215, note 2.)
[2] (Doc. Ined., t. I, P. 215, note 2.)
[3] (Orie. Echos, t. IX, P. 338.)
[4] (Lettres Edif., t. I, P. 184.)
[5] (Lettres Edif., t. I, P. 470; Doc. Ined., t. I, P. 586.)

by exile or death penalty, if they do not profess the doctrine of Sylvester, their patriarch. "But the Maronite, Abraham, Dragoman of the France's Consulate at Sidon, being honored by Louis XIV of France, with the Croix de Chevalier of St. Louis, while he was in Paris", had the credit, through the High-Agents of Turkey in Sidon and Damascus, to obtain from the Grand-Visir (Premier) the freedom of the incarcerated Bishops and Catholics.[1]

Sylvester quickly proposed two formulas or confessions of faith; the first, for the Catholic priests, contained a malediction (Curses) against the Florence Council; the second, for the laymen, included an adhesion to the first and a protest of never having relations with the Missionaries, nor common faith with the Pope. Many of the Melkites followed this order. The Recalcitrants among the priests fled to Lebanon, where Cyril VI resided and exercised his jurisdiction upon some Bishops of the Plain and of the Mountain.[2]

In 1785, the Orthodox of Saidanaya[3] encouraged by their patriarch Daniel, who resided in Damascus, had accused the Melkites of many grievances. The Naieb of Damascus, Mohammad Pasha brought the three Melkite Priests of Saidanaya and the layman, the most influential of their nation, threw them in prison and inflicted upon them many different cruelties. They stripped them daily and publicly and send them into their underground cell. These cruelties lasted for quite some time. The layman died of these cruelties. The Melkite Churches of Saidanaya were confiscated and given to the patriarch Daniel. There were four Churches: The first was called "the Church of Councils", the three others were dedicated to St. Peter, St. Andrew and St. Thomas.

In the following year, 1786, Abraham Pasha replaced Mohammad Pasha. The Lebanon Governor, Emir Joseph Chehab, being pursued continually by the Mountain dissenters, took refuge with his followers in the New Naieb's residence at Damascus.

Ghandour Sa'd El-Khoury, a Maronite, was the adviser of the Emir Joseph. One day he went to Saidanaya with some of his friends, in pilgrimage, he found the Churches closed and he

[1] (Orie. Echos, t. V, P. 19 s.)

[2] (Lettres Edif. t. I, P. 252 and 258; Orie. Echos, t. V, P. 19 s. Chris. Orie. Maga. 3rd year, P. 12.)

[3] (North-East of Damascus, famous by its monastery of Notre-Dame, which is occupied by Orthodox Nuns.)

asked the reason of it. When the Melkites informed him of the persecutions, which they endured, he became profoundly grieved. At his return to Damascus, he went to meet the Pasha and begged him to accord the freedom of worship to the Melkites and to return to them their Churches. The Naieb did as he asked. The prisoner priests, being released, returned to their town. Three of those Churches still remain in the Melkites' hands.[1]

The cruel persecution suscitated in 1818, is still remembered by the Catholics of Aleppo. The Sultan Mahmoud sent in 1817 a Firman against the Melkites. The Naieb killed eleven men of the Melkite best families of Aleppo.[2] The Catholics of the other Rites were overwhelmed, especially the Maronites, who being present at the place of execution, had encouraged the victims to remain loyal to their Faith. A Maronite, Anthony Mousawer[3] was also killed, because of his going with the Melkites and crying out: "I also, am a son of the Catholic Church and ready to endure, for my Faith, the martyrdom which my brothers the Melkites are enduring".[4]

A second Firman from the Sultan gave to the Orthodox of Aleppo, the Melkite Churches, the Episcopacy and the belongings of the Diocese and condemned by exile, the Melkite Priests, who took refuge in Lebanon among the Maronites. A great number of their flock followed them. This same Firman forbade also the Melkites to pray in the Churches of the other Catholic Rites and forbade the Priests of these Rites to let the Melkites enter their Churches.

But the Catholics were not disheartened by such menaces. The Maronite Priests received these unhappy persecuted people and invited them into their homes. Nevertheless, they went nightly in danger of losing their lives, to administer the Sacraments to those who called them.[5]

The Melkite Patriarch confided, during this time of persecutions, the Maronite Priests to take care of his flock. The Maronites fulfilled that mission with great zeal, for seven consecutive years.[6]

[1] (Al-Machriq, t. (1912), P. 52, ss.)

[2] ("IL FIORE DELLA GIOVENTU CATHOLICA DI ALEPPO". Cf. Doc. Ined. t. II, P. 58.)

[3] (Msgr. Naqqachee gives the name "Anthony Hawa"; perhaps the two names belong to one person. Cf. Syri. Conv. His. P. 235.)

[4] (Ori. Chris. Mag., 3rd year, P. 16; Bull. of the Ori. School Works, No. 166; Vte. de Tarrazi; Syr. Epis. His. P. 235.)

[5] (Ori. Chris. Mag. 3rd year, P. 17, Bull. of the Orie. School Wor. No. 166.)

[6] (Long before that time, the Maronite Priests were pastors of the Melkites. In 1745, the Rev. Moussa Chemi, a Maronite Monk, went to Egypt to

We can see by a letter found in the Library of the Maronite Episcopacy of Aleppo, sent to the Maronite Patriarch, Joseph Hobeich, by the Melkite Patriarch Ignace Qattan, March 27, 1825. "We are very pleased to see our clergy coming back to Aleppo, to retake the pastoral charge. I beg your Beatitude to deign and inform your priests of Aleppo that their mission came to an end and recommend them to live with complete charity with my flock as they did in the past and not bring any modification in their conduct . . ., I will close asking God to recompense you and your clergy for your good-doings, which you have already undertaken".[1]

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establish at Damiette, the first Catholic Church, he was its Pastor. The Maronites were few; but the Melkites and the Latins formed the majority. During forty-two years, Damiette had only one Maronite Priest to serve all its Catholics. In 1789, the Maronite Patriarch, Joseph Estephan, appointed the Rev. Joseph Assemani, a Maronite Monk, to the Damiette Parish. He gave him at the same time, (BY VIRTUE OF THE PRIVILEGES GRANTED BY THE HOLY-SEE) the faculties to absolve the reserved sins and to hear the confessions of the followers of all the Catholic Church's Rites, who will come to him.

In 1802, Rev. Anthony Maron, came to Cairo, to serve the souls. The Melkite and Maronite Patriarchs, Agapios Matar and Joseph Tyan informed their Vicars in Cairo, that they gave to this Monk, Maron, the authority of Pastor over their respective followers. Msgr. Matar said in a letter to his clergy and his people: "We ask you to consider the Rev. Anthony Maron, Lebanese Religious, as one of our own priests and receive him with respect, love and generosity, due to his rare qualities and his piety". The Vicar-Apostolic to the Copts, the Vicar-Patriarchals of the Armenians and the Syriacs, following the two Patriarchs, gave to him full powers over their flock.

The Rev. Anthony Maron was transferred in 1810 to Damiette to serve in it the Catholics whose greatest majority was composed by the Melkites. The Patriarch Matar wrote at this occasion to his followers of Damiette: "Our dear son, Rev. Anthony Maron, is being sent to your city by his Superiors, having from all of us the whole power of a Pastor. We gave him the same authority over you and we recognize him as one of our own priests. We trust in your charity that you will receive him with joy and respect, that you will recognize him as your pastor likewise and that you will offer to him all he deserves, due to his services, to virtue and piety as you did with his predecessors".

At the death of the Patriarch Matar, in 1813, Msgr. Makarios Tawil succeeded Him. The Newly-Elected told the Rev. Maron, of this death and of his own election. "We renew," said He, "the faculties granted to you by our Predecessors of blessed memory. We foresee it is not necessary to recommend you to fulfill your duties well, because our conscience is clear in regard to this matter". Cf. Rev. Peter Khouairy: Maro. Leb. Relig. Hist. in Egypt, P. 15, 20, 21, 56, 65, 84, 85 and passim.)

[1] (Syr. Mag. 1st year, P. 220.)

The Patriarch Douaihi, the Maronite, extended his zeal, not only upon his flock but upon all the Christian Rites. He unfolded without respite, his efforts to defend all nationalities' children of the Church.[1]

De Granger came in the first half of the 18th Century to make an inquiry upon the Levant Districts. "One of the Sheiks El-Khazen, Moussa (wrote he in his report), residing in Zouk-Mikaiel, received in his home all those of the other nationalities who fled from their countries and asked a refuge. He did all he could to sweeten their exile in Lebanon." There in Zouk-Mikaiel, even to our day a great number of the Melkite families live with the Maronites.[2]

During the persecutions of 1818 and 1819, the Maronite Emir Bechir Chehab II, reserved the best welcome to the Melkite families who fled Aleppo and Damascus in the face of their enemies and he eased for them the sojourn at Zouk-Mikaiel, Deir-el-Kamar and other villages of Lebanon. (He was the General-Emir, Governor of Lebanon, from 1789-1840.)[3]

VII. PERSECUTIONS ENDURED BY THE MARONITES

Many times the Maronites were condemned by extortions especially in Aleppo and Damascus (Syria) because they were favorizing the Orthodox's conversion.

Speaking of the events of 1633, the Maronite Patriarch Douaihi said that the Ottoman Province Governors were quickly disgraced and replaced. By many intrigues, they committed many injustices. They doubled the taxes upon Lebanon, they looted the hermitages and took the monasteries' Superiors, forcing them to reveal where the belongings of Ma'an and Khazen's were hidden. The Rev. John Ejba'ni was then the superior of the Convent of St. Maron at Kfarhai, in the Batroun District. Some Orthodox of the same district complained against him to Iben Sifa, Vice-Roy of Tripoli, who called the Superior and reproached him with curses and imposed upon him exorbitant extortions, which the Superior could not pay so he fled. The Convent from then on was in ruins.[4]

[1] (Msgr. Chebli: Douaihi's Life, the Patriarch, P. 142.)
[2] (Rev. Hattouni: Kesrouan Dist. Hist. P. 137.)
[3] (Al-Machriq, t. XXII (1924), P. 574.)
[4] (Douaihi: Annals, year 1633; Al-Machriq, t. XXIII (1925), P. 430.)

Before that time the Orthodox molested the Maronites who instituted in 1583 under their Patriarch Michel Ar-Rizzi (1581-1597) the era of the Seleucides and adopted the Gregorian Calendar.

The Maronite Bishop John Hochebi Al-Hasrouni, being consecrated in 1603, desired to spread this Calendar in Aleppo. The Chiefs of the Christian different nationalities combined all against Him and opposed His plan. They paid to the Wali, 4,000 piastres to condemn Him to be burnt alive. The Bishop came to the Court and defended his case vigorously, he convinced his enemies and came out victoriously.[1]

The new Calendar created in 1614 an interval of five weeks between the Maronites' Lent and the other Oriental Christians. The Orthodox Patriarch, Dorothee, complained to the Naieb of Damascus, Hafiz Ahmad, who attacked some Maronites and threw them into prison. The Rev. Joseph Habib Al-Aqoury[2] presented a petition in which he asked to be listened to and judged. He also proposed to hold a conference where the two parties, Maronites and Orthodox, would support his demand. The idea pleased the Vice-Roy; but did not please Dorothee, who refused his consent. He was then prisoned in the citadel; the Maronites obtained an edict, which permitted them to celebrate their Easter Sunday at the time already decided by their patriarch.[3]

The Maronites had their share in the persecutions of 1725 and 1726, during the time of the Patriarchs Cyril VI and Sylvester. The Melkites, as we already saw, fled from the towns of Syria to Lebanon. A great number asked the Maronite Religious, for refuge. Sylvester complained to Soliman Pasha, Naieb of Tripoli, against the Maronites, "they help, " said he, "and protect the Melkites who are our subjects, by revolting against my orders and also of the Greater-Master's". The Naieb sent a whole battalion to overtake the Maronite Patriarch and the Refugee Melkites. The troops went nightly towards Jobbet-Becharry. They subdivided into three companies: The first marched against Cannoubine, Patriarchal Residence, the second against the Convent of Kozhaya; the third against the Mar-Licha Convent, the latter arrived suddenly before dawn. The Monks hurried to hide the Melkites, their hosts and the Patriarch who came to them into their hiding places, surrounded by rocks which was very

[1] (Msgr. Mass'ad: Ad Dor Al-Manzoum, P. 180.)

[2] (He became Patriarch in 1644-1648.)

[3] (Msgr. Mass'ad: Op. Cit., P. 180.)

difficult to find. The soldiers searched the convent with lantern lights, because they did not find anyone of whom they were charged to seize, they heaped their fury upon the Religious and maltreated them, due to their knowledge of where the accused fled and were hiding. Evolutions were fruitless; nothing was revealed, the Superior and other Monks were then taken to Tripoli, and on their way there were freed by paying a sum of money. The second regiment went down to Qannoubine and was defeated. The third not finding their victims at Kozhaya, overtook the General-Superior to Tripoli, with Religious and Assistants. Soliman Pasha threw them into prison. In order to give them liberty, he asked them for 12,000 piastres, which they were forced to pay.

Some time later, dissensions took place among the Sheiks of Jobbet-Becharry, who accused one another to the Naieb of Tripoli, who then knew through them that the Maronite Patriarch was always in their district. He gave orders to his soldiers to go after Him and overtake Him, wherever He may be. Because they could not locate Him, they looted the villages and killed the domestic animals. They seized the oxen and the goats of Kozhaya Convent, which they refused to give to the Convent unless they got one piastre for a goat and five piastres for an ox, the amount reached 500 piastres.[1]

VIII. GREEKS, MARONITE RELIGIOUS

The Oriental Catholic Churches were not yet hierarchically constituted, when the Pope Pius IV gave the Maronite Patriarch, in 1562, an indult which permitted Him to absolve of the censures and to receive into the bosom of the Catholic Church, the Orthodox heretics and apostates of all nations.[2]

This privilege very much eased the conversion of many Greeks and their admission in the Maronite Rite, moreover some of them came knocking at the doors of the Maronite Convents to become Religious.

Long ago, when the Maronite Monks did not yet have canonically a constituted Order, but they were living in convents, independent one from another; many Greeks embraced their austerity of living. Thus was, for example, the case of the Rev. George Amiouni, an Orthodox, who was an architect. Becoming

[1] (Blaibel: Leb. Rel. Ord. Hist. t. I, P. 123 s., Msgr. Mass'ad: Op. Cit. P. 81.)

[2] (Collectio Lacensis, t. II, col. 420.)

a Maronite Religious, he worked on the construction of the Church "Mar-Challita" of Moqbes in 1672, and restored in 1690 the convent of Mar-Sarkis of Ehden.

But since the Maronite Religious Order of St. Anthony was constituted, many Melkites and Orthodox asked to enter the novitiate. Some of them occupied prominent offices and rendered important services to the Church.

The Rev. Paul Younan (Orthodox) was Superior of the Great Convent of Kozhaya, then Assistant of the Order.

The Rev. Maroun Gebeili (Melkite) was a Superior of a Convent, then Assistant. He also administered the Order, taking the place of the General-Superior. It was He who founded the mission of the Maronite Religious in Egypt.

This change of Rites displeased the religious Chiefs of the other Christian nationalities. The Melkite Bishop of Sidon, the famous Euftimos Saifi, complained to the Propaganda against the Lebanese Religious, who admitted in their community, some of his flock who had received the priesthood from the Maronite Bishops. He asked the Cardinal-Prefect to render those priests to their nation to form for it a religious congregation. The Sacred Congregation after a thorough examination answered that the Melkites are able to enter into the Maronite Religious Order.[1]

Later their complaints did not cease, the Melkites then had a complete hierarchy under Cyril VI. On the other hand, the Maronites also had manifested an untimely zeal, for this point, as it seems to me. Benedict XIV, in that Constitution "DEMANDATAM COELITUS", in 1743, ordered the Maronite Religious Chiefs not to be favorable to the passing of the Melkites in their Maronite Rite and not to accept them from then on without the permission of the Holy-See.[2] The Holy-See also delegated Msgr. Emmanuel, Latin Bishop of Babylonia, to the Oriental Patriarchs to communicate to them its intentions.

The Maronite Patriarch, Simon 'Aouad, in order to manifest His prompt and complete obedience to the Pope, ordered the Melkites and the Syrians who had already entered the Maronite Rite, to return to their primitive Rites. The Cardinal Petra, Prefect of the Propaganda dissuaded Him, "We knew by the Bishop of Babylonia," wrote he, in 1746, "that you want to render to their respective Rites, the Greeks and the Syrians, who have adopted, a long time ago, your Rite.

[1] (Blaibel: Leb. Rel. Ord. Hist. t. I, P. 92.)

[2] (De Martinis: Juris Pontificii de Propaganda Fid., Pars I, t. III, P. 124 ss.)

"As far as these dispositions were never included in the instructions given to the Apostolic Delegate and because this concerning method may cause annoyances and dissensions, the Holy-Father forced to hold, with no approach, the interviews which you have prompted to the Apostolic-Delegate, and which you have asked your Bishops to fulfill. He (Pope) declares expressly that those Greeks and Syrians are not obliged to abandon the Maronite Rite but they may remain. He (Pope) has for its base, the previous decisions emanating from this Sacred Congregation and the Holy-Office.

"You know that the Bishop of Sidon and Tyre, Euftimos, had presented many requests in 1713 and in the two following years, asking for defense of the Maronite Bishop 'Abdallah[1] and of his Religious to receive into their Community, the Greek Melkites. This Sacred Congregation advised him to withdraw such petitions, considering that the orders of the Holy-See which forbids the Greek Melkites to enter into another rite, concern these and the Latins but not the Orientals who did not receive any instruction of this matter.

"Likewise, the Holy-Office sent in 1740, an edict which forbade to force the Syrians, who already became Maronites, to return to their original rite, they must stay in the Rite which they adopted.

"In order to obey the Holy-Father's desire, we must then let these Greeks and Syrians in the Maronite Rite, which they had chosen and not to oppose them in their aspirations.

"But in order to safeguard the harmony and accord between the Chiefs of the Oriental Churches and to avoid in the future, all motive of discord and division, His Holiness forbids from now on, the Melkites to follow the Maronite Rite without His consent . . ."[2]

The Maronites were not alone in showing proselytism, as the Melkites did also.

The Patriarch Joseph Tyan[3] communicated in 1797, to the Melkite Patriarch, Agapios, that some Maronites are following the Melkite Rite and some Melkites are following the Maronite

[1] ('Abdallah Qara'ali, Maronite Bishop, ancient General-Superior of the Lebanese Religious Order.)

[2] (Maro. Patr. Arch., t. II, P. 304.)

[3] (Maronite Patriarch in 1796, He resigned in 1809, died in 1820, He was reputed by his sanctity.)

Rite. "We have to use our efforts to make every one safeguard his own Rite, in submitting ourselves for that to the Pope's orders".

The Maronite Bishop, John Helou, wrote on May 3, 1805, to Msgr. Sarrouf, Melkite Bishop of Beyrouth, that many Maronites enter into the Melkite Rite, being encouraged by this Rite's priests at Zahlee, Tyre, Bilad-Bishara[1] and other places.

The Rev. Tobias Hachem wrote from Tyre, December 4, 1809, to the Patriarch John Helou and asked Him to intervene with Msgr. Sarrouf to forbid the Melkite Priests of this town to accept the Maronites into their Rites.[2]

IX. DONATIONS

The Maronites, receiving the refugee Melkites in Lebanon, gave them donations which permitted them to establish their works.

Sheik Moussa El-Khazen donated a piece of ground at Zouk-Mikaiel, in 1719, to the Melkite girls who wanted to leave the world and enter religious life. A convent was built in that strip dedicated to the "Notre-Dame of the Annunciation".

A good seed of the Melkite Refugees was established at Zouk-Mikaiel, due to the persecutions. Sheik Khaled El-Khazen gave them a piece of ground, where they built due to his help and his family's, St. George's Church, and a small convent chapel. He also donated another strip to the Melkite Religious, who constructed in it St. Michael's Convent, South of Zouk-Mikaiel.

In another property given by the sons of Sheik Abi-Khattar El-Khazen, in Baka'touta village, the Melkite Religious built in 1753, the Convent of Notre-Dame of Niah.[3] The General-Superior of St. John Congregation received from Sheik Fadel El-Khazen, at Baka'touta, another piece of ground, suitable to the Sisters' Monastery. The General-Superior engaged himself to say perpetually and annually many Masses for the Donor's intentions.[4]

X. GERMANOS ADAM

Germanos Adam was born at Aleppo and studied in Rome, at the College of the Propaganda. Being back in his native town,

[1] (South of Lebanon.)

[2] (Maro. Patr. Arch., Helou's Arch. No. 13-47.)

[3] (Al-Machriq, t. IV (1902), P. 974 ss.)

[4] (Maro. Patr. Arch. t. II, P. 708.)

he became its Bishop. He was very erudite and had a prodigious memory. He exercised for a long time the function of judge in Lebanon. The Holy-See chose him His Delegate to the Maronite Council, which took place at Bkerkee, December, 1790, under the Patriarch Joseph Estephan.[1]

Germanos made troubles through his writings. His doctrine was inspired in some points by Jansenism and by the Pistoie Synod.[2] One of his books,[3] which considerably diminishes the authority of the Sovereign Pontiff, contained a great vagueness and was spread among the Christians. The Maronite Patriarch, Joseph Tyan, signaled its errors. He had a very great amity for Adam, but any man conscientious of his duty, follows the well-known adage: "Amicus Plato, magis amica veritas" (My friend is dear to me, but truth is dearest). He wrote to Adam, on March 15, 1801; showing him the falseness of his teachings and begging him to withdraw his book from circulation. "On you and on me", said he, "it is an obligation even that of shedding our blood, to defend the authority of the Holy-See, whose bread we have eaten[4] and to whom we are indebted of innumerable blessings, which He granted to us".[5] The Bishop Adam immediately replied that he cannot modify his doctrine which is that of the Savant-Doctors. The Patriarch answered him on March 22, 1801: "Some Pillars of the Church have sometimes erred"; He supplicated him again to withdraw his book. Adam retrenched behind the power of the Declaration of clergy of France in 1682.[6] The Patriarch again wrote him a long letter full of amiability and humility, refuting the arguments of Adam, showing him that the Four Codes of the 1682 Declaration, had been condemned in 1690 by the Pope Alexander VIII.[7] "If we supplicate you with earnestness," said he at the ending, "to withdraw your book from circulation, we are looking after you to safeguard your reputation and to procure the peace of conscience and the salvation of the souls".[8]

[1] (Vte. de Tarrazi: Syr. Episc. His., P. 230, note 1.)

[2] (Pope Pius VI condemned the Pistoie Synod by the Bull "AUCTOREM FIDEI", in August 28, 1794.)

[3] (Reply against the book: Missionary's Voice.)

[4] (Tyan and Adam were students of Rome.)

[5] (Rev. Gabriel: Mar. Chur. Hist. 2nd Vol., 1st Par., P. 701.)

[6] (Letter of 25th of March.)

[7] (Letter non-dated, but placed before April 6th.)

[8] (Rev. Gabriel, Op. Cit., P. 703.)

Adam was obstinate to his ideas and on the other hand, his errors caused scandal to the public. The Maronite Patriarch addressed then to his nation, a mandamus (order) in which He condemned the Bishop's writings, forbidding its lecture and ordered them to deliver the originals to be destroyed.[1] This refutation had great effect.[2]

Adam protested before his diocesans, affirmed the truth of his doctrine and declared that he considered null the condemnation of Tyan.[3]

It was an amazing thing that the Melkite Patriarch Agapios Matar II took the defense of his bishop, contradicted the edict of Tyan and notified that the book of Adam, bishop of Aleppo, was true and approved by him.[4]

The discussion as sharp as it was, could not disconcert an expert theologian and an ardent antagonist as was Tyan. He published then a book "REPLY OF A CATHOLIC",[5] in which He threw light upon the doctrine of Adam. This book does not bear the Author's name; but it is signed "Missionary of the Orient". Tyan declared it for himself, by a letter of June 5, 1803, addressed to Rev. Arsene Cardahi, His Procurator to Rome.[6] These doings brought the disunion between Tyan and Adam. Emir Bechir Chehab II, Maronite General-Governor of Lebanon, intervened and asked them to refer to Rome this doctrinal litigation.[7]

The Roman Court was engaged in it. On February 13, 1802, a Brief from Pope Pius VII was sent to the Patriarch Agapios to inquire Adam's theologic opinions and some Bishops' who supported him, to gather their writings and to send them to Rome to be examined and to have the bishop of Aleppo, sign a Brief of the Pope Pius VI, "Super Soliditate" of November 28, 1786, and the Bull "Auctorem Fidei", which condemned the Pistoie Synod.[8]

The Maronite Patriarch sent, in his turn, to his Procurator to Rome, Rev. Arsene Cardahi and to the Propaganda, his own writings, his correspondence with Adam, the publications of the

[1] (Mandamus appeared before April 6.)
[2] (Al-Machriq, t. XVII (1914), P. 362.)
[3] (Mandamus dated April 6, 1801.)
[4] (Mandamus of June 13, 1801.)
[5] (Mar. Patr. Arch. 2nd Vol., P. 974 s.)
[6] (Mar. Patr. Arch., 2nd Vol., P. 979.)
[7] (Letter non-dated.)
[8] (Oric. Echos, t. IV, P. 460.)

latter and the mandamus of the Patriarch Matar.[1] He (Tyan) supplicated the Holy-See to cut short that difference.

Tyan forbade also by a mandamus dated February 21, 1805, the lecture and possession of Adam's book "Explanation of the True Doctrine", because it contains contradictions to the teachings of the Holy-Mother Roman Church.[2] The Melkite Patriarch convoked, on July 23, 1806, the bishops of his nation to a council at the St. Anthony Convent at Qarqafee, near Beyrouth, and ceased on August 3, 1806. It is very probable that Acts of this Synod were Adam's works, who had in it a great influence.

But the Acts of this Synod, being printed in 1810, in St. John, the Melkite Convent in Choueir,[3] were condemned on June 3, 1835, through the Bull "MELCHITARUM CATHOLICORUM SYNODUS", sent by Gregory XVI.[4]

Before his death in 1809, Adam had submitted all his books to the judgment of the Holy-See.[5] But his doctrine did not cease to have a great diffusion.

On March 6, 1812, Rome came out with the judgment of the Church upon the questions in litigation. The Catholic Oriental Episcopacy, in order to assure its submission, wrote the profession of the Faith, which was signed by seven Melkite Bishops, six Armenians, three Syrians and eight Maronites.[6]

The new Melkite Patriarch, Ignace Sarrouf, gathered in September, 1812, Adam's writings to be sent to Rome. Tyan ordered also on the 19th of the same month and year to gather Adam's books, already with the Maronites to be burned.

Pope Pius VII forbade in 1816, under penalty of excommunication, the lecture of Adam's books, till the points in litigation could be definitely judged.[7]

Also the same Pope renewed in 1822, the prohibition to read or to keep the books of Adam, under penalty of excommunication.[8]

[1] (Maro. Patr. Arch., 2nd Vol., P. 979.)

[2] (Maro. Patr. Arch. 2nd Vol., P. 974 s.)

[3] (It is an amazing assertion of Vte. Tarrazi, affirming that Tyan approved the Synod of Qarqafee; and His mandamus of 1805 condemned Adam's doctrine, who has inspired the Synod. Cf. Syr. Epis. Hist., P. 230, note 1.)

[4] (Orie. Echos, t. V, P. 130.)

[5] (Orie. Echos, t. V, P. 340 ss. Charon: Melkite Patri. Hist. t. II, fas. 1st, P. 8.)

[6] (Orie. Echos, t. V, P. 340 ss.)

[7] (Collectio Lacensis, t. II, col. 548.)

[8] (Orie. Echos, t. V, P. 334 ss.; Collectio Lacensis, t. II, col. 550.)

After the death of Germanos Adam, the Melkites of Aleppo formed two camps: the Adamites and the Anti-Adamites. The first was looking for a bishop among the clergy of their City (Aleppo) ; the other, for peace, was asking for an outsider. The two parties sent on several occasions, petitions to the Maronite Patriarch and begged Him to intervene with their Patriarch to accept their reclaims.[1] "Your zeal is known", said they, "we have confidence that you will accede to our demand, because you are the Father and supporter of every one. Upon your Beatitude, more than upon any one else and before every one, falls the duty to bear the defense of the Holy-See's orders and the ancient traditions".

The Melkite Patriarch, Agapios Matar, maintained to elect Michael Mazloum, of the Aleppo clergy. He had an interview on this matter with the Maronite Patriarch, John Helou (1809-1823) who advised him to delay the consecration till the two parties accord on one name. The Melkite Bishops were of the same opinion. Despite the unanimity of the approbation, Matar decided to consecrate an Aleppin. The Anti-Adamites foresaw and brought the case to the Holy-See's resolution. A request was sent to Rome on July 11, 1810, but was recorded in advance on June 15, by the Apostolic Delegate, Louis Gondolfi.

The Patriarch ordered to proceed with the election of the bishop. Being refused by the opposition party, who gave for the reason that they appealed to Rome; that appeal was suspensory, according to the Canonists, however he gathered the ballots. On the 6th of August, 1810, Michael Mazloum was consecrated bishop of Aleppo, by the name of Maximos Mazloum.

Then new divisions and new scandals came out.[2] Protestations from the Bishop and from the people were started. They asked for the annulment of this election.

These dissensions caused many evils to the Orient. The other Catholic nations were forced to intervene; many requests were sent to the Holy-See: one from the Syrian Patriarch; another from the Maronite Patriarch, John Helou, who was taking a part in it, the third from the Armenian Patriarch, the fourth from eleven Greek, Syrian and Maronite Bishops.

Mazloum went to Rome in 1815. The Propaganda, after a thorough examination declared legal the appeal of the Anti-

[1] (Petitions of November 28, 1809; April 4, 1810; June 27, 1810; June 29, 1810, etc. Cf. Maro. Pat. Arch., Helou's Arch. No. 43, 63, 74, 75, 78, 79, 80.)

[2] (Orie. Echos, t. VI, P. 304 s.)

Adamite Party and also declared the election of Maximos anti-Canonic. Mazloum submitted to it. He had been given then an honorary archiepiscopal titular of Myria in Lycoania.[1] Sometime later, he governed his nation and became one of its active Chiefs.

XI. MAXIMOS AND GERASSIMOS

Gerassimos was the bishop of Aleppo in 1732. He was consecrated by Athanas IV, the Orthodox Patriarch. The Melkites of Aleppo, being of accord with the Latin Missionaries, wanted to have as bishop, a Choueirite Religious, Maximos Hakim, hoping to multiply the conversions. They proposed to Gerassimos to resign by means of some conditions. They promised to pay him annually a sum of money for his maintenance and to give him some authority and privileges in their Church. Gerassimos accepted; the Rev. Maximos Hakim was consecrated.

Sometime later, the Melkites, as it was said, failed to fulfill their promises. Others said, it was Gerassimos, who regretted his resignation.[2]

Troubles and divisions followed, Msgr. Hakim, due to sad problems of family which broke his heart and due to conflicts, principally caused by the resigned bishop, left Aleppo and returned to St. John Convent of Choueir in Lebanon, where he stayed for almost four years. Gerassimos did nothing in the matter. Things were at a standstill till 1735, when a Maronite Priest, Etienne 'Aouad came to Aleppo. He was sent by Rome with a mission to the Patriarch of the Nestorians. 'Aouad, informed of these dissensions, strained to re-establish peace and succeeded. At his return to Lebanon, Gerassimos came with him. 'Aouad reunited the two bishops before their Patriarch Cyril VI and they assured a pension to Gerassimos, who accepted it.[3]

Maximos returned to Aleppo in 1736, but he was not at the end of his sufferings. The Orthodox addressed in 1757, to the Premier of Constantinople, ancient Wali of Aleppo, a request in which they refused to recognize the Bishop Maximos and asked for Sofronios to take his place. Maximos was displaced and exiled to Adana where he remained five months. Due to the Maronite John Esseily, who was considered as the Procurator of the Catholic nationalities, the Church of Aleppo, was not overtaken by

[1] (Orie. Echos, t. VI, P. 380 ss.)
[2] (Ori. Echos, t. IX, P. 36; Blaibel: Leb. Rel. Order His. t. I, P. 227.)
[3] (Orie. Echos; Ibid: Blaibel: Ibid.)

the Orthodox, who longed for it, but it remained with the Melkites. Esseily had enough power to call Maximos from his exile through the aid of the Chief-doctor of the Sultan.[1]

Maximos directed his diocese for twenty-eight years. He (1732-1760) did good-deeds and exercised upon his nation a salutary influence. In 1760, Pope Clement XIII, for administrative reasons, surnamed him Patriarch. His pontificate was for a short time as he died the following year.

XII. YOASAF DAHAN

Neophytos, a fanatic Orthodox was in 1735, the metropolitan of Beyrouth. When he was struck by blindness, the Melkites thought it best to elect a bishop for themselves, before the Orthodox Patriarch had an opportunity to intervene and put obstacles in their way. They agreed on the Rev. Yoasaf Dahan, a Choueirite Religious and acknowledged their plan to Cyril VI, who approved it. This was in November, 1735. In order to avoid the attacks of their enemies, they had recourse to the Lebanese Emir, Melhem Chehab, who succeeded to render the Ottoman Authorities of Beyrouth and Sidon, favorizing them and He proclaimed the separation of the two Communities: Catholic and Orthodox.

The Orthodox espied the maneuver, so they tried many intrigues to prevent that election. The Emir Melhem, being tired of such doings, took all upon himself and decided to end these troubles. He sent for the Patriarch Cyril, who arrived at Beyrouth, on the morning of the 15th of January, 1736, and received hospitality in the home of a rich Maronite family, Chalfoun. On the 16th, Yoasaf was consecrated bishop by the name of Athanas Dahan. Foreseeing that his life was not safe at Beyrouth, he retired among the Maronite at Zouk-Mikaiel.[2]

[1] (Letter of Shammas Zachary, a Melkite, to Rev. Dionisios Hajjar in Rome, May 7, 1757; Syr. Mag. 1st year, P. 91.)

[2] (Orie. Echos, t. IX, P. 360 ss. — There was another Bishop of Beyrouth, from the Family of Dahan: Joseph, he died July 9, 1824. A Choueirite Religious, Jacob Riachi, was consecrated and replaced him, under the name of Agapios, in spite of the Orders of the Pope, who gave instructions to be followed in the election of a successor of Joseph Dahan. The new Bishop (Riachi) went to visit the Governor of the Mountain (Lebanon) the Emir Bechir Chehab II, who being a loyal Maronite to the Church, refused to receive him as long as he did not receive his confirmation from Rome.

The Holy-See ordered Riachi, to retire to Mar-Sem'an Convent, in Lebanon, forbidding him to perform the Episcoal Functions, which he obeyed. A

XIII. SARROUF

In 1796, Sarrouf was the Melkite Bishop of Beyrouth. He wanted to establish a new Religious Congregation. He gathered in St. Sem'an Convent,[1] a nine hour journey from Beyrouth, some clerks and priests to whom he gave the monastic habit and special Constitutions, which he submitted first to the Maronite Patriarch Tyan.[2] This consultation by Sarrouf is probably a sign of judgement-seeking or amity. We cannot see any other reason for his action.

In January, 1797, Sarrouf went to ask ardently the confirmation of his work from his Patriarch, Agapios Matar, who did not listen to him. The Bishops, in convocation in Council at St. Michael of Zouk, stood firmly with the Patriarch. The decree of dissolution of the Congregation was immediately brought out on September 14, 1797, and all the Bishops, even Sarrouf, signed it.

A new difference took place between Sarrouf and the Patriarch. The Djobail District was, for sometime, with the Beyrouth Episcopacy. The Patriarch Matar overtook it in 1798, and consecrated a bishop for it, Clement Tabib. Sarrouf refused to accept this decision, to give up the things belonging to Djobail See. He appealed both cases to Rome: Mar Sem'an Congregation, which he revived, and the dismemberment of Djobail Diocese. When discontentment of the Patriarch, blame and menace of suspension followed, Sarrouf did not yield. The Patriarch took from him, on the 18th of June 1798, the usage of functions and the episcopal rights.[3]

The Bishop of Beyrouth, Sarrouf, did not like to be looked upon as a beaten man. Without thinking that his appeal to Rome, being purely devolving, would not suspend the virtue of the patriarchal censures, he declared that he will not submit to it till he informs the Holy-See and obtains the reply.

Maronite Priest, Joseph of Zouk-Mikaiel, brought him out of that dark situation. Being well-known and well-heard in Rome, the Maronite Priest went on and with the help of Msgr. Mazloum, succeeded to obtain the contested confirmation. The Holy-See, desiring undoubtedly to get rid of all these troubles, recognized Agapios, bishop of Beyrouth in 1829, but with a condition that Agapios should always have a Theologian with him. Ch. Raphael de Martinis: Juris Pontificii de Propaganda Fide, Par. 1st, t. IV, P. 704: Brief: Apostolatus Officium; Orien. Echos, t. VI, P. 20 s.)

[1] (In the High Mountains of Kesrouan.)

[2] (Orie. Echos, t. V, 265 s.)

[3] (Orie. Echos, t. V. Ibid.)

After many fruitless proceedings and warnings, the Patriarch suspended the Bishop. In order to force him to submit, the Patriarch decided, a few months later, to bring the point in litigation up to the arbitration tribunal, composed of three Catholic Patriarchs, who resided in Lebanon: Tyan, the Maronite Patriarch; Jarouee, the Syrian (Syriac) and Gregory, the Armenian.

For the supplication of Msgr. Matar and the Maronite Emir Bechir Chehab, the three Patriarchs accepted the invitation. But shortly after, for unmentioned reasons, Jarouee and Gregory abandoned the meeting. Tyan, staying, kept it going, for the love of peace and to cut short the scandals. He rendered his judgment on July 8, 1798: "According to the fact that Sarrouf has observed, for eight months, the decree of Zouk-Mikaiel Council, that only after this delay, he appealed the case to Rome, which constituted a devolving and not suspending appeal, He (Tyan) condemned the Bishop of Beyrouth (Sarrouf) and supported the Patriarch Agapios, who did not overpass his rights".[1)]

The Latin Missionaries, being consulted, rendered an opposing judgment. They were: Rev. Gabriel, a Capuchin, guardian of Damascus' Convent, Rev. Louis, a Lazarist, superior of 'Aintoura Establishment and the Rev. Flavien, a Franciscan, representative of the Holy-Land's Guardian.

According to their opinion, "the decision of St. Michael, Zouk-Mikaiel Council was of no value, because the Bishops supported only the Patriarch's will and did not listen to Ignace Sarrouf's defense. Thus the Patriarch's will does not constitute evidence. Accordingly, the Patriarch Agapios must withdraw the sentence of the suspension which He had brought out against Ignace Sarrouf, because he (Ignace) appealed it to Rome. Nevertheless, the Mar-Sem'an (St. Simon) Congregation continued to work now as in the past, because It could invoke, in its favor, customs accepted by the Roman Church. The Djobail Diocese should be restored to Ignace, because whosoever appeals to Rome can possess all the rights, which they are contesting of him, till the definitive reply of Rome comes out."[2)]

During these intervals, the Maronite Patriarch desired to intervene for reconciliation. He offered his mediation through Msgr. Germanos Adam. "Only four letters of Joseph Tyan and

1) (Orie. Echos, t. V, P. 367 ss.; Melk. Epis. Arch. Beyrouth, No. 5, 6, 7, 8, 9, 16, 20, 27, etc.

2) (Ori. Echos, t. V. ibid.)

Germanos' exist, concerning the question, dated between the 23rd and 31st of May, 1798".[1] Their efforts were fruitless.

Rome's reply came, approving the judgment of Tyan and ordering the dissolution of Mar-Sem'an Congregation. Moreover, said the Propaganda, the Djobail Diocese was recognized disjoined of Beyrouth's. Consequently, the consecration of the Bishop Tabib by the Patriarch Agapios was perfectly licit.

Sarrouf succeeded the Patriarch Agapios Matar on February 9, 1812, he died the same year of his election on November 6, 1812.

[1] (Ibid.)

Chapter IV

THE SYRIANS (SYRIACS)

I. Historic. II. The Patriarch Andrew. III. The Patriarch Peter. IV. Isaac Bin Jobaier. V. Dionisios Chokrallah. VI. The Catholic Syrians after the Death of the Patriarch Peter. VII. The Patriarch Michael Jarouee. VIII. Congregation of Religious. IX. Syrians, Maronite Religious. X. Syrian Convent in Rome. X. Matta Naqqar.

I. HISTORIC

In the earliest days of Christianity, the Rite of Antioch had been celebrated especially in the Aramaic language.[1] The Rite was modified little by little, with this language and also took with it the name of (Syriac).

The condemnation of Eutyches' heresy by the Chalcedonian Council in 451, provoked the organization of the Monophysite Church. Dioscorus, adherent of Eutyches, gained among the Christians of Syria, a great number of followers, who were surnamed later Jacobites, after Jacob Barada'i, who organized their Church, in the 6th Century and propagated their doctrine, under the kingdom of Justinien.[2] They became numerous in the

[1] (This Rite was also celebrated in the Greek language, at the littoral cities.)

[2] (There is a distinction to be known between the adherents of Dioscorus or Jacobites and the Eutychians. The first ones do not admit but *ONE NATURE* in Jesus Christ; and THIS ONLY NATURE IS COMPOSED BY TWO NATURES, WITHOUT MIXING, NOR CHANGEMENT OF ONE INTO THE OTHER, NOR DIVISION. In other words, they profess COMBINED NATURE instead of TWO NATURES. The Eutychians say that, in Jesus Christ, IS ONE NATURE COMPOSED BY MIXING OR BY COMPOSITION OF THE TWO NATURES, DIVINE AND HUMAN. According to the Jacobites, as they say, Dioscorus was exiled to Gangres, in Thrace, because the Adherents of Nestorius spread the noise that Dioscorus was professing the same doctrine as Eutyches. Cf. Michael the Syrian; Chronic, t. II, P. 58; Ori. Chris. Mag. 10th year (1905), P. 144.)

(P. S. Jesus Christ is both God and Man. In Him are two Natures—the Divine and Human, perfectly distinct from each other and yet forming but ONE Divine Personality.

This Divine Nature was substantially united to our human nature.

7th Century. They embraced in group, Islamism, at the time of the Arab invasion. Today they are about 80,000 souls.

They scattered in Syria, Iraq, and Kurdistan.[1]

Their spiritual chief calls himself patriarch of Antioch; he resides in Deir-ez-za'faran Convent, between Diarbekir and Mardine. His nomination is to be proclaimed at once by episcopal Chapter, which nominates three candidates and places their names in the ballot box. The withdrawal will decide whom of the Three is elected.[2]

During the Crusaders' time, the Jacobites tried timid contacts with Rome, which remained for a short time. But in the 17th Century conversions among them took an important character and multiplied due to the activity of the Latin Missionaries and to the zeal of the French Consuls, especially, Piquet and Baron.

II. THE PATRIARCH ANDREW

Behold whatsoever was reported in the annals of 1683, about the formation of the Catholic Syrian Church: and about the choice of Andrew its first Patriarch. ". . . The Surians (Syrians) being a great number in the City of Aleppo, and many among them being instructed in the Mysteries of Our Faith . . . by the Missionaries of Europe . . . re-united with the Church. But, being ruled by heretic bishops, they suffered numerous persecutions and they did not dare to profess the True Religion. That is why . . . Francis Piquet, the Consul to Aleppo . . . decided with the Missionaries, to bring from Lebanon, a Bishop named Andrew, who retired from the sect of the Syrians and took refuge in Lebanon with the Maronites' Patriarch, in order to follow with them in liberty, the doctrine of the Roman Church. And this honest man was known for such fervent zeal in practicing the Religion so that the Maronite Patriarch Safraoui (1648-1656), ordained him a priest, then later He consecrated him Bishop".[3]

Nestorius held that in Our Lord there was a human person and a divine person.

Monophysites suppressed the human nature.

A single combined nature which was both human and divine. (Council of Chalcedon—451—Eutyches, Dioscorus, Timothy, Jacobites.) (The Most Rev. James A. McFadden, S.T.D., Bishop of Youngstown.)

[1] (In the Malabar, are more than 100,000 souls, upon whom the Jacobite Patriarch has not but a nominal authority.)

[2] (Orie. Echos, t. X (1907), P. 3.)

[3] (Docum. Ined., t. I, P. 95 and 96. — France' Consulate Extract of the Chancellery's Minutes, in Aleppo in 1683.)

'Abd-el-Ghal Akhijan (Andrew) was born in Mardine, in 1622. His parents were Jacobites.[1] He was converted to Catholicism by a Missionary.[2] Fearing the persecutions by his own people, he came to Lebanon and resided in Qannoubine[3] with the Patriarch Joseph 'Aqoury.[4] 'Aqoury, being observing of the talent of this man and his good disposition, decided to send him to the Maronite Seminary in Rome.[5] There, as it is said, this newly-converted was trained to get the Catholic doctrine from its Source, and became an eyewitness of the vitality of the Church. The Maronite Patriarch sent with him some Maronite boys to obtain their sacerdotal education, this was in 1646.[6]

At his arrival to the Seminary of Rome, Andrew was charged with the superintendence of the students. While exercising this function, he studied the moral theology with a Maronite Priest, George 'Abdallah El-Haqlani. There he knew Etienne (Estephan) Douaihi and had a very close friendship with him.[7]

At the occasion of the first centenary Jubilee of this Seminary, they printed at Rome in 1785, "THE GOLDEN BOOK OF THE ANCIENT STUDENTS", the name of Akhijan and his photograph are in it. Some Latin verses, which were said in his honor, tell us, "that he was devoted to the acquisition of science and he was endowed with the most brilliant qualities".[8]

[1] (Chebli: Patriarch Douaihi's Life, P. 25, 26; Al-Machriq, t. XXIII (1925), P. 178 ss.)

[2] (Some historians say that the conversion of Andrew was due to Rev. Bruno of St. Yves, Superior of the Carmelites in Aleppo. Cf. Vicomte Philippe de Tarrazi: Syri. Episc. Hist. P. 178; Rabbath: Doc. Ined., T. I, P. 453. But the Patriarch Douaihi, contemporary, friend and companion of Andrew, assured that this conversion was due to the Rev. Aime Chezaud, a Jesuit. Cf. P. L. Cheikho: The Maronite Nation and the Company of Jesus, P. 123; Msgr. Chebli: Patri. Douaihi's Life, P. 25 . . . Whatever it was, we can say that Andrew consulted many Missionaries, who all, in the conversion, took part, more or less great.)

[3] (Qannoubine became the Maronite Patriarch's residence, in 1440, in the days of the Patriarch John Al-Jagi.)

[4] (1644-1648.)

[5] (According to an annal written in Aleppo in 1662, by a Missionary, Akijhan was in the College of the Propaganda of Rome. Cf. Rabbath: Docu. Ined., t. I, P. 450 ss. Douaihi being in Rome at the same time as he (Akijhan) likewise, affirmed that he was in the Maronite College. Cf. Douaihi: Annals, year 1656.)

[6] (De Tarrazi, Op. cit., 179, Annal of 1649.)

[7] (Al-Machriq, t. XXIII (1925), P. 179.)

[8] (Vte. de Tarrazi: Op. cit., P. 180.)

After he finished his sacerdotal studies, he returned to Aleppo; but he could not stay there, due to his father's anger.[1] He fled again to Lebanon, to the Maronite Patriarch, John Safraoui.[2] Safraoui then did not wait long to ordain him priest, by the name of Andrew.[3] While the Newly-Ordained Priest was in prayers and solitude in Qannoubine, they were thinking of him in Aleppo.

The conversions of the Jacobites began increasing in this great City. Francois Picquet was the inspiring spirit of this Apostolic movement. In order to give a Catholic Pastor to these new Catholics, the Consul had an amity with the Jacobite Patriarch, Cham'oun (Simon). "He showed him many amiabilities and gracefulness; he invited the Patriarch into the Consulate to have dinner with him. After painful enterprises he made him accept to name a Catholic Syrian Priest as Arch-Bishop of Aleppo."[4] Andrew was chosen, Picquet and the Missionaries wrote to the Maronite Patriarch, Safraoui, exposing to Him the state of the Nascent Church of the Catholic Syrians and its need, begging Him to raise Andrew to the Episcopacy. The Patriarch agreed to their desire. He consecrated Andrew on June 29, 1656, and sent him to Aleppo. In order to help him in the predications and to support him in the delicate and rugged situation which he would have to face, the Patriarch sent with him the Rev. Etienne Douaihi, who stayed there for five years,[5] and converted many Jacobites.[6] Douaihi, becoming later Patriarch, called to mind this voyage, in a letter of 1701, written to the Rev. Peter Moubarak, who was in Rome: "When Andrew was consecrated Arch-Bishop of Aleppo, for the Syrians, I went with him to his City. I was his adviser and helped him by my predications".[7]

Andrew and Douaihi were received in Aleppo, with jubilation, by the Catholics, Missionaries and the Consul. Francis Picquet, the Consul, obtained with great difficulties "despite the Patriarch and the heretics of Aleppo, a commandment from the

[1] (Al-Machriq, t. XXIII, P. 179.)

[2] (His family is Ba-ou-ab, called Safraoui after His village Safra (Kesrouan). Patriarch 1648-1656.)

[3] (Vte. de Tarrazi: Op. cit. P. 180.)

[4] (National Arch. Paris, L. 932, No. 4; Rabbath: Docu. Ined., t. I, P. 434 and 435; Al-Machriq, t. XXIII (1925) P. 180; Cheikho: Maronite Nation and the Jesuits, P. 123.)

[5] (Vte. Tarrazi: Op. Cit. P. 180.)

[6] (National Arch., Ibid; Docum. Ined., Ibid; Al-Machriq, t. V (1902),

[7] (Msgr. Chebli: Douaihi's Life, P. 143.)

P. 187; Msgr. Mass'ad; Ad-Dor al-Manzoum, P. 109.)

Greater Master (Sultan) by which he ordered, under the rebellion penalty, to receive the Arch-Bishop Andrew, as legitimate Pastor of Aleppo".[1]

Despite this imperial order, the adversaries, due to their money, did not fail to persecute the New Bishop and they succeeded. The Bishop was forced on May 15, 1657, to flee for the second time to Lebanon and to take refuge with the Maronite Patriarch, George of Seb'el (1657-1670). He stayed there till May 18, 1659.[2] While at Qannoubine and having the opportunity, he copied for his own usage the "PONTIFICAL". He surnamed himself "THE MARONITE" because at that time, there was not a name for the Catholic Syrians, which can signalize them from the other nationalities.[3]

Due to the Missionaries' insistence, Andrew came back to Aleppo. Picquet supplicated the Holy-See to confirm his election for the Episcopacy of the Syrians. Rome's answer returned quickly and the Pontifical constitution INTER GRAVISSIMAS was dated January 28, 1659.[4]

Andrew was encouraged by the Pontifical brief. Being aided by the Rev. Douaihi, he started the apostleship and religious controversies. A great number of the Orthodox separated from their rite and embraced the Roman Doctrine.

In the meantime, the Jacobite Patriarch Cham'oun died at Mardine. Two groups were formed for succession. Mr. Baron, titular of the Consulate with Picquet, used all his activity to expire them. Spending very much money "he succeeded, due to

[1] (Natl. Arch., Ibid; Doc. Ined. Ibid.)

[2] (Al-Machriq. Ibid.)

[3] (Msgr. Naqqache: Syr. Conver. Hist. P. 41.)

[4] (Here is the principal citation: "As our Venerable brother, Andrew Dionisios, Arch-Bishop of Aleppo, made us not so long ago understand, he is, as he says, of the Maronite Nation, and was ordained, consecrated and instituted Arch-Bishop of Aleppo by the Maronites' Patriarch. The rite used by the Christians to which Andrew Dionisios, Arch-Bishop of Aleppo, is subject is different from the Rite used by the Maronites. Now that Andrew Dionisios, Arch-Bishop of Aleppo, may be able to take care of his subjects, with more effect and the things above mentioned, may remain valid, He is asking us for the necessary provision and confirmation . . . "We confirm . . . the institution . . . of Andrew . . . and besides that, We comply with Andrew Dionisios Arch-Bishop of Aleppo, so that the Christians will subordinate to him as Arch-Bishop of Aleppo. May that Rite, in spite of being different from his own and his nation, not containing any error and not being in contempt of Religion and causing any scandal, be freely and licitly followed". Cf. Juris Pontificii de Propa. Fid., t. I, P. 308; Docu. Ined. T. I, P. 455, note.)

the official intervention of France, to have the Sultan give in 1662, for the favor of Msgr. Andrew, an imperial commandment, the most ample they ever saw written with golden characters and another order to all the Pashas and Cadis to submit all the Syrian people under the above-said, Msgr. Andrew's jurisdiction, in the whole Empire".[1] His enthronement upon the patriarchal throne was a triumph.

The two Armenian and Greek Patriarchs, who were of Catholic heart, went pontifically dressed to the Church of the Syrians, accompanied by their clergymen and a great number of the people. The most sublime honor ever heard of, were given to the Catholics, by the eminent Turkish civil and military authorities. The people, being overjoyed, in seeing the three patriarchs well-united, cried out: "To-day the Holy-Ghost descended upon the Syrian Church', especially when they bore all three on the Chairs, as they blessed the people".[2]

The New Patriarch took the name of Ignace Andrew.[3] He sent to the Pope Alexander VII, the Rev. Jerome, a Carmelite, to obtain his confirmation.[4] It was Clement IX, who ratified his election and sent him the Pallium in 1667.[5]

He rendered his soul to God, in 1678, after long years of work, apostleship and persecutions.[6]

III. THE PATRIARCH PETER

Being on his agony bed, Andrew said to those around him: "No one will be able to lead you with great zeal and charity but Msgr. Gregory Peter, call him and elect him patriarch."[7] They followed his advice. Gregory Peter was the Bishop of Jerusalem. The Catholics, the Missionaries and the Consul of France unfolded all their efforts, gave a great amount of money to the Sultan and

[1] (Docum. Ined. t. I, P. 465.)

[2] (Idem: Ibid, P. 466.)

[3] (After the death of Ignace V of Antioch (1293-1333.) The Syrian Patriarchs started to add their proper name to Ignace's, in memory of St. Ignace, First Patriarch of Antioch (68-107). We do not count Eudius (42-68) successor of St. Peter, the Chief, at His departure to Rome. Cf. Vte. Tarrazi: Op. cit. P. 414, Note 1.)

[4] (Docum. Ined., t. I, P. 467.)

[5] (Al-Machriq, t. III (1900), P. 914 ss.)

[6] (Docum. Ined., t. I, P. 96; Al-Machriq, ibid; Tarrazi: Op. cit. P. 61, say: He died in 1677.)

[7] (Vte. Tarrazi: Op. cit. P. 61; Msgr. Naqqachee; Op. cit. P. 69.)

to the local Ottoman authorities and succeeded to make them recognize him patriarch under the name of Ignace Peter VI.[1] The newly-elected Patriarch obtained his confirmation from the Holy-See in 1679.[2] "He arrived at Aleppo after many arrangements, opened the Churches to Missionaries and all Catholics and consecrated many bishops for the Sees of the heretic cities. This was a great success for Catholicism at Mosul, Diarbekir and elsewhere".[3]

In order to help Him and His Apostolic works, Louis XIV of France assured Him an annual gratification of 200 ecus. Colbert, the Premier of Louis, made the King promise: "It will be given every year".[4]

But the Jacobites of Aleppo did not rest, since the death of Andrew, they called into their City, their patriarch 'Abd-el-Messih. With him they started to put in ruins whatever the late Patriarch had built. They tried every possible way to kill the new Patriarch: complaints, vexations and calumnies. The Patriarch fled to Lebanon in 1690, to avoid outrages and assaults. He stayed in Qannoubine till 1693.[5] The Patriarch Estephan Douaihi (1669-1704), revealed that episode in a letter to Rev. Moubarak, May 11, 1701: "Peter, Patriarch of the Syrians," said he, "took refuge in our residence and stayed here for a long time, we received him with charity and open hands".[6] The Patriarch Peter did not return to Aleppo till Isaac bin Jobaier obtained for him from the Sultan, the Firman, by which He was recognized owner of the Church of the Syrians.[7]

The Jacobite Patriarch, George, set by his intrigues, in 1701, a barbarous persecution against the Catholic Syrians. The Cadi of Aleppo lashed the 60 year old, Patriarch Peter with 80 lashes, the same amount to His Arch-Bishop and all of his nation, whom they could seize at that time. All of them were locked up in a miserable pit in which they stayed for three months, then exiled to the citadel of Adana. There, after numerous mistreatments,

[1] (Al-Machriq, t. III (1900), P. 914 ss; Vte. de Tarrazi, Op. cit. P. 61 ss.)

[2] (Rev. Gabriel: Maro. Chur. Hist., 2nd Vol., 2nd Part, P. 141 ss.)

[3] (Docum. Incd. t. I, P. 99 and 100.)

[4] (Ibid., P. 104 and 105.)

[5] (Vte. de Tarrazi, Op. cit., P. 68.)

[6] (Vte. de Tarrazi, Op. cit., P. 120; Msgr. Chebli: Douaihi's Life, P. 144; Al-Machriq, t. XI (1908), P. 287.)

[7] (Vte. de Tarrazi, Op. cit., P. 68.)

privations and lashes, the saintly Patriarch died in 1702, martyr of the Faith.[1]

The Maronite Patriarch Douaihi had his share of these persecutions, due to his devotedness to the Catholic Syrians. The French Consul of Sidon, Estelle, wrote in his Memo-Book on October, 1702: "This unhappy Maronite Patriarch was in a critical situation, which He told me about, on October 3, 1702 . . . The Jacobite Patriarch of the Syrians, who resided in Aleppo, acknowledged to the High-Court that the Maronites' Patriarch was installed in his patriarchate by the Pope, without the Order of the Greater-Master (Sultan). The High-Court ordered Him (Maro-Patriarch) to appear before the Pasha of Tripoli to give an answer of that fact . . . His Nation, which loves Him very much, worked every possible way to pare this "COUP" . . . He asked me for my protection and that of the Consul of Aleppo . . . I answered Him that I was sorry for being unable to do so on that occasion, due to the fulminant Order of the Greater-Master, against the Missionaries".[2]

IV. ISAAC BIN JOBAIER

The Patriarch Douaihi wrote in 1701, to the Rev. Moubarak in Rome: "My occupations and apostleship are not limited to my flock. When it is necessary to serve the other nationalities, I fulfill it gladly . . . When the Rev. Isaac came for refuge with us, I held him at my residence for two years, arranged his affairs and granted him the Saintly-Orders".[3]

The host, whom Douaihi received, was Isaac bin Jobaier, one of the Catholic Syrian Church's renowned.

Isaac was born in Mosul and was a student of the Capuchins, who taught him the Latin and the Italian languages. The Patriarch Andrew sent him to Rome, to study. He lived in the Maronite Seminary.[4] When he came from Rome, he entered Lebanon. Douaihi held him for two years and ordained him priest, in 1672. The Rev. Isaac then went to Aleppo, to his Patriarch, who named him pastor of Diarbekir. Some years later,

[1] (Doc. Ined. t. I, P. 110-117; Naqqachee, Op. cit. P. 119; Minist. Aff. Etrang. Paris, Dipl. Corres. Turkey, t. XXXVIII, f. 209; Rev. Gabriel: Mar. Church His. 2nd Vol., 2nd Part, P. 141 and 142.)

[2] (Orie. Miss. t. X, f. G. 144, ss.)

[3] (Vte. de Terrazi, Op. cit. P. 120; Chebli, Op. cit., P. 144; Al-Machriq, t. XI (1908), P. 287.)

[4] (Naqqachee, Op. cit., P. 61.)

he was consecrated Bishop of Amida[1] under the name of Timothy Isaac. He took possession of his Diocese about the end of 1682.[2] His Apostolic zeal incited against him and his flock, a violent persecution of the Jacobites, who asked their Maphrian for help. The latter accused the Catholics, brought the Ottoman authorities to forbid the conversions of the Orthodox to Catholicism, came to Aleppo, took over the Syrian Catholic Church, put out the Catholic Patriarch, Ignace Peter and continued on his way to Diarbekir. Timothy Isaac was not disheartened. He went to Constantinople, obtained from the Supreme-Court, the re-integration of his Patriarch, who took refuge in Lebanon and also obtained an order to depose the Orthodox Patriarch, George of Mosul. Then he came back to Aleppo and overtook the Church.[3]

In order to reward him, the Patriarch Peter confided to him the Archdiocese of Ninive and granted to him the dignity of MAPHRIAN, under the name of Basil. He was the first and the last MAPHRIAN among the Catholic Syrians.[4]

The Jacobites came back again with many intrigues, to revive the persecutions; they exiled the Catholic Patriarch, who died in Adana's citadel, seized the Maphrian, pinioned him, cruel-

[1] (Primitive name of Diarbekir.)

[2] (Naqqachee, op. Cit., P. 87.)

[3] (Doc. Ined., t. II, P. 14.)

[4] (The dignity of MAPHRIAN is particular for the Syrian Church. It is equal to that of CATHOLICOS. It was created by the Jacobites, in the time of Chosroes the First (531-579). Its titular had the mission of governor, besides the Nestorian catholicos and the Monophysite Church of the Sassanides' Empire (Persian Dynasty 226-632).

The Maphrian has many prerogatives: He consecrates the patriarch, exercises an authority almost complete upon the bishops of his Archdiocese; the Patriarch cannot intervene directly in the affairs of his Arch-diocese unless he is officially charged to intervene; he must be present in any assembly of the Arch-bishops; his name is to be called immediately in the divine office, after the patriarch's; the election of the patriarch cannot be done without his consent; the bishop, who is suspended by him, will be in fact, suspended by the patriarch.

There was a time, where the Maphrian, at the decadency of the patriarchate of Antioch, surpassed his spiritual chief influentially. But from the 14th Century, the dignity of the Maphrian started to decline; it came at an end to be only an honorific title. Cf. Barhebraeus, Chronicon ecclesiasticum, t. III, col. 129; J. S. Assemani: Orien. Library, t. II, Dissert. de Monophysit., No. 8; Al-Machriq, t. I (1898), P. 367 and 368; t. XXII (1924), P. 364-372, passim.)

ly lashed him, put him in prison and asked for his hanging; but God impelled some good men who defended and saved him.[1]

After the death of Ignace Peter in exile, Pope Innocent XIII sent on August 16, 1704, through Mr. Ferriol, Ambassador of France to Constantinople, a brief, in which He named the Maphrian Isaac patriarch of Antioch, for the Syrians. The Pope charged at the same time, the Ambassador to obtain from the Sultan Ahmed III, a Firman for the Newly-Elected.[2]

Mr. Ferriol had already started the work before the Pope's order. He wrote to the Minister on March 28, 1704: "The Arch-Bishop of Ninive is in the Palace of France for a month. I furnished him with a room to sleep and also his meals. It is now easy for me to make him patriarch of the Surians (Syrians) of Aleppo, but because things are yet uncertain, I did not see it convenient to expose him to face a disagreeable revolution, such as the persecution which reached the Patriarch Peter, who died in Adana's Citadel. Since the said Arch-Bishop of Ninive is the only man among the Surians upon whom we can depend, for his attachment to our Religion and for his capacity, I thought it wise to delay the matter".[3]

He also wrote to the Minister about this subject, on the 28th of October, 1705: "We are working to make the Arch-bishop of Ninive, Patriarch of the Surians. We are waiting for the attestation which they asked for from Aleppo and elsewhere, to ask here for his Firman.[4]

The Maphrian, for reasons of prudence, thought he should not accept that dignity.[5]

The Ambassador wrote on April 26, 1706, to the Cardinal Sacripanti, Prefect of the Propaganda: "the Arch-Bishop of Ninive, is going to Rome, and I give him this letter to your Eminence. He stayed almost thirty months in the Palace of France. I would like to hold him here till a favorable occasion will be at hand to make him the Patriarch of the Surians, but I know not for what reason he decided to go to Rome".[6]

[1] (Docu. Ined., t. II, P. 24; Al-Machriq, t. III (1900), P. 914 ss.)

[2] (Vte. Tarrazi, Op. Cit. P. 126.)

[3] (Docu. Ined. t. I, P. 117.)

[4] (Cf. Rabbath: Docu. Ined., t. I, P. 121; Minis. Aff. Etre., Dipl. Corresp. Turkey, t. XLI, F. 209.)

[5] (Vte. Tarrazi, Op. Cit., P. 106.)

[6] (Docu. Ined. t. I, P. 122; Minist. Aff. Etr. Diplo. Corresp. Turkey, t. XLI, F. 271.)

Isaac went to Rome and there he passed the rest of his days. He used to abide sometimes with the Syrian Bishop, Athanas Safar, sometimes with the Maronites in their Seminary, as he confirmed it, at the end of the manuscript of the book "The Following of Christ", which he translated from the Latin to the Syriac: "This book was written in Syriac by the Arch-Bishop Basil, who was living in Rome at the Convent of the Maronite Priests".[1]

J. S. Assemani had great esteem for him. "Isaac, Arch-Bishop of Ninive", said he, "is our intimate friend. He came to Rome to avoid persecutions incited against him by the Jacobites, due to his fidelity to the Catholic Faith. He is actually translating from the Latin to the Arabic, books of philosophy and theology".[2]

Also, he translated, besides the books of the Belle-Lettres, piety and religious controversies, many books of philosophy and theology, among them the Books of Aristote and the Summary of St. Thomas of Aquinas.[3]

Being on his dying bed, he called the Rev. Benjamin, a Jesuit Religious, who was previously a Maronite Bishop, to hear his confession and receive the Last Sacraments. When he made his will, he divided all his belongings into three parts: one to the Convent of the Syrians, second to the Franciscans' Convent of Jerusalem and the third to the Maronite Seminary, in gratitude. He died in 1721, being 92 years of age.[4]

V. DIONISIOS CHOKRALLAH

Chokrallah bin Sani'ah was consecrated in 1709, by the Jacobite Patriarch, Isaac, for the diocese of Aleppo, under the name of Dionisios Chokrallah. He was dissembling and inconstant. In Damascus, while still a priest, he assured the Catholic Syrians that he shared their conviction. At his arrival at Aleppo, he changed entirely and tied himself with a close amity with Athanas, Patriarch of the Greek Orthodox. Both of them worked for a common cause to persecute the Catholics.

The Holy-See charged in 1716, Joseph Assemani, then an ordinary Maronite priest, to visit the Catholics of Egypt and of Syria and collect some ancient manuscripts for the Vatican Library. He came to Aleppo where Dionisios met him. Assemani

[1] (Al-Machriq, t. XI (1908), P. 290.)
[2] (Orien. Library in Rome, t. II, 10; Naqqachee, Op. cit., P. 166.)
[3] (Naqqachee, Op. cit., passim; Vte. Tarrazi, op. cit. Passim.)
[4] (Al-Machriq, t. III (1900), P. 914 ss.)

reproached him for his dissimulation. "You have," said he, "the reputation of telling the Catholics and Orthodox, that they are right at the same time." Dionisios, being confused, recognized his error and the rightfulness of the Roman Church. In order to prove his sincerity he wrote the profession of the Faith, which he gave to Assemani and begged him to present it to the Pope. A great joy came to the Catholics; but that joy was for a short time; Dionisios soon forgot his promises.

Athanas, Patriarch of the Greeks, being informed of that change, was in great fury. He obtained from the Sultan a "Commandment" against Dionisios, who was arrested in 1720 and exiled to the Island of Aradus,[1] where he stayed six months.[2]

The Rev. 'Abd-en-Nour of Amida was at that time in Aleppo. He also used to change his religious convictions. After he was put in prison for his Catholic Faith, with Peter, the Martyr Patriarch, he changed over to the Jacobites. Seeing the fate of Dionisios, he decided to save him. After many entreaties, he retired him from exile and accompanied him to Mardine, where the Patriarch Isaac, gave to Dionisios the Maphrian's dignity, under the name of Basil. The new Maphrian, having rancor against the Maronites of Aleppo, was always thinking about vengeance. He went to Constantinople and accused them by being, since the death of the Patriarch Peter, the cause of conversions of the Syrians and their perseverance. He obtained a "Commandment", which condemned to exile the Maronite Bishop and his priests. A great dissension took place then between the Catholics and the Jacobites. The Waly of Aleppo, Rajab Pasha, incarcerated the chiefs of the two parties. He did not release them till they paid an extortion of fourteen bags of money.[3]

Dionisios overtook in 1723, the Patriarchal-See of Antioch from Isaac, under the name of Ignace Chokrallah II. During his patriarchate, he was severe and cruel against all the Catholics and especially against the Maronites.

In 1725, Sylvester of Cyprus, patriarch of the Greek Orthodox and successor of Athanas, came to Aleppo, with a "Commandment" from the Sultan, which forbade the following of the Catholic Doctrine and associations with the Latin Missionaries. He had an agreement with Chokrallah and Aslan, Jacobite

[1] (Mediterranean Sea.)

[2] (Naqqachee, Op. cit., P. 145; Vte. Tarrazi, op. cit. P. 205 and 206.)

[3] (Naqqachee, Op. cit., P. 168; Tarrazi, op. cit., P. 307. (The bag is a value of 500 golden piastres.)

bishop of Amida,[1] to oust the Patriarch of the Greek Catholics, Cyril VI, who then fled to Lebanon. The Maronite Bishop, Gabriel Hawa was delegated in 1724, by the Holy-See, to visit the Maronites of Aleppo and work for the Union of all the Churches. He exercised this mission for eight months, when the two patriarchs accused him to the Waly of the City, who put him in prison for ten days and pinioned him with iron chains; he gave him his freedom after he paid the Waly seven bags of money. The Bishop Hawa, after these vexations, abandoned Aleppo in 1725, came to Lebanon and then went to Rome, where he lived till his death in 1752.[2]

All those persecutions did not discourage the Maronites and did not diminish their zeal. They used to invite the Syrians to their Churches to hear predications and receive them into their homes to instruct them or to hide them from their enemies.

Ignace Chokrallah died in 1744.[3]

VI. THE CATHOLIC SYRIANS AFTER THE DEATH OF THE PATRIARCH PETER

After the death of the Patriarch Peter, the Syrians were scattered and deprived, for a long time, of a chief to gather and guide them. On September, 1702, an emissary came to Aleppo, who brought with him a "commandment", being sent by the High-Court. He read it in the presence of the four Catholic Communities' Representatives: Maronite, Greek, Armenian and Syrian. A formal prohibition was proclaimed to every Christian not to change his Rite or receive at his home a Latin Missionary, under the penalty of being a revolutionist and enemy of the Sultan. He will be sentenced to life in prison.[4]

From 1706 to 1710, the Syrian priests fled from Aleppo, due to the persecutions which continued to rage with fury. Some of them reached Lebanon. The Maronite Patriarch, Jacob 'Aouad[5] and one of his Bishops, Elias Safi, received them with charity and helped them to build St. Ephrem Convent, in the

[1] (Aslan was converted to Catholicism. He composed a book upon "THE TWO NATURES OF JESUS CHRIST AFTER THE HYPOSTATIC UNION". Cf. Naqqachee, op. cit. P. 170.)

[2] (Vte. Tarrazi, op. cit., P. 207; Rev. Blaibel Leba. Rel. Ord. Hist. t. II, P. 116.)

[3] (Naqqachee, Op. cit., P. 170.)

[4] (Naqqachee, op. cit., P. 120.)

[5] (1705-1733.)

region of Chabbanieh (Maten). Safi came to this locality and recommended a Syrian priest, Na'me Haoubee to the inhabitants.[1] In 1709, the inhabitants donated him a vast piece of ground, in which he engaged immediately to begin building. Some time later, the Maronite Pastor of Chabbanieh died and Safi replaced him by a Syrian Priest, Solaiman Khour,[2] who took charge to build a convent. "This priest," said he to his flock, "is a Catholic; confess to him, hear his Mass till I name for you another priest." [3]

For many years, the Holy-See was looking for a successor to the Patriarch Peter. The Maphrian Isaac Bin (son) Jobaier, who did not accept the patriarchal dignity, was surnamed Vicar-Patriarchal and was charged to administer, even being in Rome, his persecuted nation. At his death in 1721, the Bishop Athanas Safar, Superior of St. Ephrem Convent in Rome took his place in this function till his death in 1728,[4] but all those enterprises were temporary.

The Holy-See desired to find a capable man who would be able to rule, the Catholic Syrians in their Country. Rome sent to the Orient the Rev. 'Abd-el-Ahad, brother of the Patriarch Peter and confided to him the mission to visit his nation. He went in 1712, saw St. Ephrem Ar-Ragm Convent, the Syrians in Lebanon and in a part of Syria. He died in 1715, while going to Aleppo.[5]

Being informed of this death, the Holy-See acknowledged the Rev. Peter Misrchah in 1716, to come to the Maronite Patriarch, Jacob 'Aouad, to be consecrated bishop. Mirschah did not comply with that order, for certain reasons. Because in the same year, the Jacobite bishop Dionisios Chokrallah adhered to Catholicism and gave to Assemani his profession of the Faith. Misrchah thought that the newly-converted bishop would persevere in the Truth and would be the legitimate pastor of the Catholic Syrians, but he was deceived. Dionisios forgot very

[1] (Haoubee fled from the Jacobite Patriarch's persecution, and he took refuge with the Maronite Religious, at St. Elisee Convent. Cf. Naqqachee, op. cit., P. 121 and 139.)

[2] (To whom probably Douaihi made an allusion in His letter to Rev. Peter Moubarak, in 1701: "The Syrian priests, Na'me and Solaiman, fleeing the Orthodox Patriarch's injustices, took refuge with us". Cf. Tarrazi, op. cit. P. 120; Chebli, op. cit. P. 144; Al-Machriq t. IX (1908), P. 287.)

[3] (Naqqachee, op. cit. P. 139 ss.)

[4] (Tarrazi, op. cit. P. 38.)

[5] (Naqqachee, op. cit. P. 143.)

quickly his promises and began to persecute the Catholics. The Propaganda, being informed of these incidents, renewed in 1718 to Misrchah the precept to be consecrated bishop and showed him the urgent reasons for it.[1]

He then came to Lebanon and informed the Maronite Patriarch Jacob 'Aouad. The latter wrote to the Propaganda and informed it of all the evils and the vexations, endured by his Maronites of Aleppo for the converted Syrians. He asked the Propaganda to delay this consecration till the persecution would come to an end and the terror between the Christians will disappear.[2] The Propaganda undertook this advice and ordered Misrchah to go serve the Syrians of Damascus. He died two years later, in 1720.[3]

The Rev. No'me Qodsy, ancient student of Rome, was charged to succeed Misrchah. He received at the same time the order to be consecrated bishop. He stayed at Damascus till 1731.[4] When he came to Lebanon, he was consecrated bishop of Jerusalem, by the name of Gregory Na'me. The Holy-See confirmed him, charged him the administration of the nation; till the calm and the freedom of Religion would be re-established. Since then, every diocese has had its Bishop. Gregory resided in Lebanon with the Maronites, sometimes in St. Ephrem Ar-Ragm, sometimes in Zouk-Mosbeh, and from Lebanon he ruled his people who were scattered here and there, and far away from him.[5] He died in 1740.[6]

In order to replace him, the Propaganda chose the Rev. Gabriel Fizoun. He was consecrated in 1740, bishop of Jerusalem, by the name of Gregory Gabriel and named Vicar-Patriarchal.[7] He used to divide his residence between Aleppo, Damascus and Lebanon. He died in 1760, in St. Ephrem Ar-Ragm Convent.[8] Gregory Chokrallah, uncle of the future Patriarch Michael Jarouee, succeeded him. His residence was always in Lebanon and could not come out from Lebanon, due to the violent persecutions of that time. He died in 1774 and was buried

[1] (Naqqachee, op. cit., P. 164, 165; Tarrazi, op. cit., P. 206; Docu. Ined., t. I, P. 547.)
[2] (Naqqachee, Ibid; Tarrazi, Ibid.)
[3] (Tarrazi, Ibid.
[4] (Naqqachee, Ibid.)
[5] (Naqqachee, op. cit., P. 167, 168.)
[6] (Tarrazi, op. cit P. 80.)
[7] (Naqqachee, op. cit. P. 187.)
[8] (Tarrazi, op. cit. P. 83; Naqqachee, op. cit., P. 187.)

in a Maronite Convent, dedicated to St. Elias.[1] The Rev. Joseph Qodsy, Religious of St. Ephrem Ar-Ragm Convent, took his place, under the name of Gregory Joseph. He resided in Lebanon, in 1776, he had a disagreement with the Bishop of Aleppo, Michael Jarouee, a converted Jacobite. Being a Vicar-Patriarchal of the Syrians, Gregory thought that his jurisdiction extends upon the Catholic Syrians of Aleppo. The question was brought to the Propaganda, which in 1778, decided that Gregory resides in Lebanon and rules all the nation, with the exception of the Diocese of Aleppo, whose legitimate pastor is Bishop Jarouee. Gregory died in 1797, in Beyrouth.[2] Fourteen years before his death, he saw the Bishop of Aleppo, Michael Jarouee, being proclaimed Patriarch in 1783.

VII. THE PATRIARCH MICHAEL JAROUEE

The Patriarchal-See of the Catholic Syrians remained vacant after the Patriarch Peter's death, for eighty-two years. The Syrians had to endure during and after this time, the most barbarous persecutions. They were almost annihilated, when the Providence sent the man, well-prepared for sacrifices and sufferings, who embellished and rendered the Young Church more numerous.

This man was Michael Jarouee, being of Jacobite origin, he embraced Catholicism and brought with him a great number of followers and four Bishops: Abraham, Na'me, Moses and George, who proclaimed him patriarch at Mardine in 1783.[3] Pope Pius VI confirmed his election in September of the same year.[4] This dignity brought upon him many evils from his enemies, he was condemned many times to pay fines and extortion and was also jailed many times. In his forced residence in Begdad, being informed that they planned to kill him, he fled from the city and crossed the desert, passing by Palmyra. He did not dare to enter Damascus, because he was afraid of being recognized. He reached, in 1784, in a miserable condition, a Maronite village of Lebanon.[5] He and his companions were first housed for four

[1] (Tarrazi, op. cit., P. 87; Naqqachee, op. cit., P. 193; Naqqachee, op. cit. P. 212, says his death was in 1769.)

[2] (Tarrazi, op. cit. P. 88; Naqqachee, op. cit. P. 212.)

[3] (Orie. Echos, t. X (1907), P. 111 s.; Rev. Gabriel; Maro. Chur. Hist. 2nd Vol., 2nd Pt., P. 142.)

[4] (Al-Machriq, t. III (1900), P. 914 ss.; Rev. Gabriel, Ibid.)

[5] (Naqqachee, op. cit. P. 312; Al-Machriq, ibid; Orie. Chris. Maga. 6th Year (1901), P. 397.)

months in an old Maronite Convent, then for another four months by a Maronite of this village. The inhabitants offered them food and other needs. "We had nothing," said the Patriarch, in his autobiography, "and I was forced to ask and implore the charity of this village".[1]

Despite the harsh times, which the Maronites were undertaking, they helped the Patriarch. Living was very expensive; money was rare; calm and security were far off; as this was during the time of war. War had been already declared between the Djazzar,[2] Waly of Sidon and the Emir Joseph Chehab, Governor of Lebanon. That war lasted seven months and, continued the Patriarch, was very costly to the Country and the people. Those unhappy people lost all hope of escaping the Waly's rapacity and exactions. The whole country was overtaken by him; soldiers occupied the villages and houses, so the Patriarch, Bishops and Monks of the Maronites, being in fear of losing their lives and sure that all the villages and towns will be ruined, ordered the people to cease ringing the bells and hid their money and the Churches' treasury, in grots and in deep valleys, where they took refuge. The Ottoman domination ruled the Mountain and the Waly of Sidon was doing anything he pleased.

". . . Living became so expensive, due to the little resources which the Country could give and due to the number of soldiers it had to feed. The harvest was also very poor and all routes were cut off. What should I expect of my position! I was always in my ruined convent[3] waiting for my food from the charity of the Maronites, because I had nothing. It lasted four months; then some Nuns, fleeing before the war, came to take refuge in the ruins, where I was. The place is small and the Nuns and those who accompanied them were about fifty. I could no longer stay there, so was forced to find another shelter. But where can I go during war, I being a stranger and not knowing anyone! I went to a humble farmer of the neighboring village, where I spent with him four hard months.

"At that time one of my Bishops arrived, that Bishop was fleeing to Egypt with one of my Deacons, they also had nothing

[1] (Ori. Christ. Mag. ibid.)

[2] (Means butcher, he was surnamed butcher, due to his barbarities and inhumanities.)

[3] (St. Anthony's of An-Nab'.)

just as I. So now we are six persons, having nothing to live on but the alms given us . . ."[1]

Peace was signed, the Patriarch entered Kesrouan. He came to Dar'oun.[2] The Maronite Vicar-Patriarchal, Michael Harb and also the Patriarch himself, Joseph Estephan[3] received him with charity and helped him to take Notre-Dame of Deliverance Convent of Charfee, near Dar'oun. This convent was built in 1757, by a Maronite Priest, Joseph Douaihi, who had in it a school for boys.[4]

The liberalities and donations of the Maronite Family of El-Khazen, helped the Patriarch Jarouee to make it the actual convent, which became the National Seminary of the Catholic Syrians. In this Convent, the Syrians' Synod of 1888 took place, "SYNOD OF CHARFEE", Msgr. Paul 'Aouad, the Maronite Arch-Bishop, was named by the Holy-See, the Synod Theologian and a member of the Commission to examine the Liturgical Books.[5]

The Patriarch Jarouee died on September 4, 1800, after he gave, during his life, the example of courage and sanctity.

VIII. CONGREGATION OF NUNS

During the days of the Patriarch Andrew, one Congregation was established in Aleppo. It followed the Nuns' rules of Harache Convent, built by the Maronites in 1642, at Dar'oun (Lebanon). The New Congregation received the daughters of all Catholic Communities, who desired to give themselves up to God's service. Four Armenians and three Maronites were the first recruits in 1665. Their life was exemplary and the Bishop of the Indies, coming from Rome, visited them. He was so amazed by their fervor and austerity, that his emotion came forth with tears. Brides left the world and joined them.[6] In 1670, their number reached twenty-three postulants. The Patriarch Andrew, pontificated the ceremony of the Veil, according to the Syrian Rite and confided the direction to the Capuchins' Superior in Aleppo. Andrew advised them to continue follow-

[1] (Orie. Chris. Maga. Ibid.)
[2] (Town.)
[3] (1766-1793.)
[4] (Naqqachee, op. cit. P. 321.)
[5] (Rev. Gabriel: Maro. Chur. Hist. 3rd Vol., 3rd Part, P. 128.)
[6] (Docu. Ined., I, P. 511.)

ing the Harache Maronite Nuns, to form with them one Congregation.

The Capuchin Father forced them to adopt the regulation of St. Clara. He trained them to recite the Blessed Virgin Mary's Office, spiritual reading, meditation and other practices. They dressed in long woolen robes and topped them with the habit of St. Francis' Nuns, it is for this reason, they were called Capuchins. They used to reside with their parents, by groups of two or three. They could not see anyone but women, nor go out but Sundays and Feast-Days, to go to Church. They were however accompanied by aged and pious women, having a long white veil, which covered all the body, according to the Country Custom.

Their principal duty was to rear the young girls, teach them Catechism, practice of the Religion, reading and writing. The Aleppins, even the Musulmans, admired their way of living. A great number was converted, due to the Nuns' edifying examples.[1)]

IX. SYRIANS, MARONITE RELIGIOUS

The Maronite Religious Order was founded in 1694. Men of different nationalities and faith usually came knocking at the Maronite Convent doors to be admitted. Latins, Israelites, Greeks, Armenians and Syrians of the two Confessions influenced one another and came to unite in the same life, with the Maronite Religious.[2)]

The first accepted stranger was a Syrian, Michael of Aleppo. He entered the Order in 1700, six years after its foundation.

Many Syrian Religious occupied in the Order confidential posts. Some had the highest functional duties. The Rev. Emmanuel 'Abd-el-Ahad, was elected Superior of SS. Peter and Marcellin Convent in Rome.[3)] The Rev. Benedict Eschtma, superior of a Convent, was his assistant, the Rev. Thomas 'Aqel, Vice-Assistant, then General-Superior of the Order. The Rev. Arsene Abd-el-Ahad, occupied successively all the functions: superior of convent, assistant, General-Superior and at the end, bishop of the Maronite Diocese of Damascus.[4)]

[1)] (Naqqachee, op. cit., P. 66.)
[2)] (Blaibel, Leban. Reli. Order Hist., t. I, Passim.)
[3)] (Idem: ibid., P. 314, 315.)
[4)] (Idem: ibid., passim.)

X. THE SYRIAN CONVENT IN ROME

The Syrian Convent in Rome was purchased by Athanas Safar, he was born at Mardine in 1638.[1] Being a Disciple of Isaac Bin Jobaier, he was ordained priest, in 1683, consecrated Bishop of Mardine in 1685, by the Patriarch Peter. He went to France, after being charged by the Consul Picquet, with a mission to Louis XIV. From there he came to Rome, where the Pope Innocent XII received him fatherly and authorized him to go to America, collecting alms to build a convent at Mardine for the Syrians. Having recommendation letters from the Pope, he went in 1691.[2] He passed through Spain and Portugal, where He was presented to the Kings of these Countries, Charles II and Peter II, from there on he continued his voyage for America. In 1696, he was very happy to return to Rome, where he met the Patriarch Peter, while visiting AD LIMINA. The Patriarch showed Safar the difficulties, which he would have to undergo, if he were to build a convent in Syria or Mesopotamia, because of violent persecutions by their enemies. Both of them decided, after the approbation of the Propaganda, to buy real estate in Rome, which would be a refuge for the students of their nation. They chose a convent between St. Paul the Hermit Church and Notre-Dame-des-Neiges (snow).[3] They called it "St. Ephrem Convent". It was surrounded by a garden and vineyard.[4] Safar received in it some Syrians, educated them with sacred sciences at his own expense and sent them to their Country to evangelize their compatriots.[5]

But at the death of Maphrian Isaac Bin Jobaier, in 1721, Safar, being advanced in age did not have any desire of accepting any sacerdotal vocations. He remained in the convent, with one servant. His friends, among them Cardinals, urged him to call some students to inhabit the convent and at the same time, follow the courses of the College of the Propaganda. The Bishop temporized and did nothing.

The Cardinal, Protector of the nation, wrote to Lebanon, to the Rev. No'me Qodsy, urging him to come immediately to Rome with some sacerdotal recruitings, in order to receive the episcopacy and help the Vicar-Patriarchal of the Syrians. Safar

[1] (Tarrazi, op. cit., P. 32.)
[2] (Naqqachee, op. cit. P. 97.)
[3] (Tarrazi, op. cit., P. 34 ss.)
[4] (Naqqachee, op. cit. P. 107.)
[5] (Tarrazi, op. cit. P. 36.)

urged him also to come to Rome to succeed him. Qodsy, being prevented by obstacles, could not answer the appeal.[1] Things were at a standstill till the death of Safar in 1728.[2]

In 1732, the Rev. Na'me Haoubee sent a long letter in Arabic, to Vicar-Patriarchal of the Syrians, Na'me Qodsy, who later became the Bishop of Jerusalem under the name of Gregory, with residence in Lebanon, at St. Ephrem Ar-Ragm Convent. This letter shows, for the convent, the consequences of Safar's inaction, during the last years of his life.

The translation of that letter is as follows:

"In May of this year 1732, the Sacred Congregation was busy with the affairs of our nation and Convent's, as it was previously at Bishop Safar's time. The Sacred Congregation already wrote to you about this subject. Yet today, due to the initiative of the Very Rev. Joseph Assemani, it is writing to you again. It orders that our house in Rome should have a person, who would be of spiritual utility to our nation; if not, ruin will follow.

The Rev. Assemani, took advise with the Reverends: Michael, General-Superior of the Lebanese Religious Order, and Youassaf, Superior of the Maronite Convent in Rome, both of them are of high prudence and expert confidence. Foreseeing that a storm is menacing our convent from all sides, caused and undertaken by different nations, they decided to take, for unanimity and for our general benefit, the following decisions, which have my full adhesion:

1st. It is hard to consecrate the convent for the habitation of students and their maintenance. This will be of slow utility for the nation and will require much expense. The Syrians have from the College of the Propaganda a budget-purse for two students, who may use it. Today it is sufficient.

2nd. In order to well remedy the present state of an anarchy, end the critics and kill the dissensions, they overtook some measures, which were approved by the Sacred Congregation of the Propaganda to which we have absolutely to be obedient. The measures are:

a) Nomination of the Rev. Assemani Procurator of the Convent alone.

b) Those of our nation, who will come to the Convent, shall live a community life, shall follow the same rules and shall not ask for any exemption.

[1] (Naqqachee, op. cit., P. 167; Tarrazi, ibid.)

[2] (Tarrazi, op. cit., P. 36; Naqqachee says: death was 1731. Cf. P. 167.)

c) They shall remain totally in the Syrian Rite, established by the Patriarchs: Andrew and Peter and the Bishops, in conformity with the doctrine of the Roman Church.

d) Whosoever among them will prove the necessity to be more perfected in the Liturgy, Moral and other sciences, useful to the nation, will have the means to do so, to become a priest to serve the souls, for my part, I will also help him, as much as I possibly can.

"We submit to you these measures.

"We hope that your Grandeur will accomplish what the decree of the Sacred Congregation orders, follow the above mentioned Maronite Priests, who are well undertaking this affair and send us the candidates, whom you judge to be worthy of it. It is better that those candidates be already engaged in the sacred orders; having one year of novitiate, accepting the conditions imposed upon them, while sworn upon before your Paternity. If you will sacrifice a little fatigue and a little time to do so, I supplicate you to send us at least two candidates. I will be with them and will also pronounce the vows. So we will form a community of three, who will take care of the Convent and re-establish the offices and the Liturgy. Those, who will join us, will have the time to make their year of trial.

"Our two Convents[1] have the same name: St. Ephrem. They shall adopt the same regulations. Their personnel will reside in one of or in the other, according to the benefit of both and of the general interest of the nation.

"Being there[2] you may ask the Missionaries or others for help to choose the more capable students to carry on with us this pious enterprise.

"Those, whom you send, will not have to worry about their inhabitation or upkeeping; everything was managed. They do not ask of them but quietness, chastity, God's fear and zeal for their salvation and the nation's.

"Behold whatever we believe to be the more fruitful and more effective dealing. Then send immediately two recruits and thanks to the Sacred Congregation's benevolence and to the Rev. Assemani's activities everything will turn out for the best and according to our will.

"Assemani will especially arrange our affairs, as he did already for the convent of the Copts, which was overtaken from them, two centuries ago. He was successful, not without fatigues,

[1] (In Lebanon and in Rome.)

[2] (Lebanon.)

to turn it back to its primitive owners. More than that he brought to it five Coptic Students. He placed three of them in the College of the Propaganda and the other two in the above mentioned convent, with the Monk Macaire and the Rev. John Khayath, whom you know in Egypt. This zeal which Assemani is showing us, is unfolded for the other Oriental nationalities.

"We ask you to pardon us for this liberty, which we took in calling upon you. The necessity forced us to do so; if the negligence in this matter will continue, we would not like to be responsible for whatever will turn out. The convent will be overtaken from us and the Sacred Congregation will not have the same favorable dispositions to our nation.

"We will be inexcusable of all blame. The Master of the Vineyard, for three years, waited for a fruit and He did not get it, so He ordered it to be cut down. Behold, for forty years, the Sacred Congregation asks for fruits of this house and it does not find them. So do not be surprised if it takes over and confides it to others.

"You already know that the foreigners appoint one's domicile in our convent: A Chaldean Bishop resided in it with another priest. A Greek Priest has been in it for a year now with his servant. The Chaldean Patriarch reserves for himself, six rooms, you are seeing then its consequences . . .

"The Rev. Michael, General-Superior of the Maronite Religious is going to Lebanon; where he will explain everything in detail".[1]

These considerations were not executed, the Convent vegetated for some years and was sold in 1753.[2]

XI. MATTA NAQQAR

Between 1825 and 1830, the majority of the Orthodox Syrians of Damascus and South-Lebanon came back to the Catholic Church, due to the efforts of their chief Abi-Hamad, only fifteen Jacobite families remained. The Bishop Jacob Haliani followed the majority and when this news reached the Jacobite Patriarch Ibin-Sayar, he was very much distressed especially of the Bishop Haliani, because the latter was the most favorite among his disciples. He then ordered the Bishop Matta Naqqar and sent him to Damascus to retake by his authority, the deserters and their Bishop. "If Jacob refuses," recommended he,

[1] (Maro. Patri. Arch., 2nd Vol., P. 116, 117.)
[2] (Tarrazi, Op. cit., P. 36.)

"put him in prison". The Catholics of Aleppo feared that the Patriarch Ibin-Sayar would persecute them as did his predecessors. They presented him with much amiability and informed the Bishop Jacob Haliani, of the voyage of his enemy Naqqar. Jacob fled to Lebanon and asked the Maronite Emir Bechir Chehab II, for protection.

At his arrival to Damascus, Naqqar knew that the Bishop Haliani had already fled. He went to the Church and found it closed, so he forced the door and entered. The Catholics complained of this violation to the Waly of the City, who called in Naqqar. "By what authority or right," asked he, "have you to force the door of the Church, while you are not the bishop of the City?". For an answer, Naqqar presented the Patriarch Ibin-Sayar's order. The Waly read it and seized twenty-five Catholics and threw them in prison for twenty-five days. He then wrote to the Emir Bechir and reclaimed the extradition of the Bishop Jacob Haliani. The Emir sent him an answer full of politeness and compliments without any illusion to his demand. Naqqar insisted. "The order of my Patriarch must be executed," said he, "if not, I will complain to the Sublime-Porte (Turk Supreme Court)". The Waly wrote again to Emir Bechir, who answered: "The Bishop Jacob is under my protection. If the whole Mountain[1] from one end to the other, comes out to fight, I will absolutely not give Him up". The Waly said to Naqqar: "I cannot do anything with the Emir of Lebanon. I advise you to be absent for some time till your adversary believes that he is in safety and when he appears you can seize him, perhaps when you return he will be in prison." Naqqar accepted this advice and went to the Holy-Land. When he returned to Damascus, he knew that the Bishop Jacob did not come out of Lebanon. He informed his patriarch of the matter. The Patriarch ordered Naqqar to go to Nabk, wait for a new order and to take care of his followers who lived in that region.[2]

Naqqar was finally converted and entered in the bosom of the Catholic Church. In 1832, he made his profession of the Catholic Faith.[3]

[1] (Lebanon.)
[2] (Naqqachee, Op. Cit. P. 483, ss.)
[3] (Idem, ibid, P. 526.)

EPILOGUE

"To the work of reconstruction of the Oriental Catholic Churches," as we said elsewhere,[1] "the Maronite Nation brought the Corner-Stone, as small as it was." The pages of this historic study prove it.

Moreover, the interested parties confirm it. A meeting being held in the 18th Century, at Aleppo, contained the Chiefs of different Catholic nationalities of this City: Armenians, Latins, Maronites, Melkites and Syrians. They said of the Maronite Church: "She was the refuge of all the Oriental nations".[2]

Ignace Rahmani, Patriarch of the Catholic Syrians declared in a speech in 1899, before a large audience: "When I went through Lebanon," said he, "I called in mind Its IMMORTAL CEDARS. They symbolize by their tenacity and magnitude, the Noble Maronite Nation of Lebanon, who endeavored with Her well-known zeal, to keep the Purity of Her Faith. She converted to Catholicism many Christians, especially of the Syrian Nation".[3]

Cardinal Ledochowski, then Prefect of the Propaganda, wrote in 1895, to the Maronite Patriarch, John Hage:[4] "The Noble Maronite Church, by Her Perpetual and sincere Unity with the Infallible See of St. Peter, has defended and safeguarded in the Orient, during all times, the Holy Catholic Faith. Moreover, in the last century, She worked for the conversion of the Other Separated Communities, chiefly of the Syrians and the Melkites".[5]

The Maronites made of Lebanon a shelter for the Oppressed Catholic Oriental Nationalities. They received as brothers, all those who asked for help. "Are not all peoples," said Pope Pius XI, "without exception, children of one father who, sitting down at the familiar table with his sons yet loyal, waits for and hastens by his prayers, the absent ones' return? Are not they all the flock and lambs of the one home to which they are called by the never-tiring loving voice of God, the One Only Pastor?".[6]

[1] (Rev. Raphael: The Cedar of Lebanon in the History, p. 182.)

[2] (Nehmetallah 'Aouad: Per la Verita, P. 16. "Rifugio di tutte le nazioni Orientali Catholiche.)

[3] (Ar-Roudat, Arabic Journal, Beyrouth, No. 279, June 23, 1899; Rev. Gabriel: Maro. Church Hist. t. I, P. 672 s.)

[4] (1890-1898.)

[5] (Rev. Gabriel: Maro. Chur. Histo., 2nd Vol., 1st Part, P. 813.)

[6] (Consistorial Allocution of May 23, 1923.)

Being at the end, we ardently ask from God, with Pope Pius the XI, "The sweetest favor of seeing the return to the Pastures of the Eternal Life" all our absent Brothers.[1]

[1] (Apostolic Letter of January 26, 1923.)

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